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A

VIEW OF RELIGIONS,

IN TWO PARTS.

PART I. CONTAINING AN ALPHABETICAL COMPENDIUM OF THE VARIOUS

RELIGIOUS DENOMINATIONS,

WHICH HAVE APPEARED IN THE WORLD, FROM THE BEGINNING OF THE CHRISTIAN ERA TO THE PRESENT DAY.

PART II. CONTAINING A BRIEF ACCOUNT OF

THE DIFFERENT SCHEMES OF RELIGION

NOW EMBRACED AMONG MANKIND.

THE WHOLE COLLECTED

From the best AUTHORS, Ancient and Modern.

BY HANNAH ADAMS.

The SECOND EDITION, *with large* ADDITIONS.

Prove all things, hold fast that which is good. Apostle PAUL.

BOSTON:
PRINTED BY JOHN WEST FOLSOM.

To JOHN ADAMS,

VICE-PRESIDENT

OF THE

UNITED STATES OF AMERICA.

SIR,

ENCOURAGED by your well known condescension and goodness, I take the liberty to prefix your name to this work, a name expressive of every patriotic virtue, which excites the veneration and gratitude of your fellow citizens, the admiration and esteem of foreign nations.

While your distinguished abilities, the ornament and delight of your country, have raised you to the first rank of literary eminence; let me humbly hope my feeble attempt to represent with impartiality the sentiments of the various denomination of christians, will meet with your candor and indulgence.

Though born in humble obscurity, a stranger to polite forms of address, I am capable of the highest

esteem

eſteem for thoſe illuſtrious characters, to whom, under heaven, we are indebted for our civil and religious priviledges.

That you may long enjoy the felicity of ſeeing your generous exertions for your country crowned with increaſing ſucceſs, and the ſentiments of liberty, which you have cultivated in America, extending their benign influence through the world, is the ardent wiſh of,

SIR,

Your moſt obedient

Humble ſervant,

HANNAH ADAMS.

To the *READER.*

It will be eaſily perceived, that the compiler of the following work has, with great labor and pains, ranſacked the treaſures of eccleſiaſtical hiſtory, ancient and modern, to bring into view what is here preſented to the public.

She claims no other merit than that of having honeſtly and impartially collected the ſenſe of the different ſects, as it is given by the authors to whom ſhe refers: nor was it a vain ambition of appearing as an author, that put her upon writing; her own ſatisfaction and amuſement being the only object. Having yielded however to its publication, at the deſire of ſeveral judicious friends, ſhe has alſo done violence to her own inclination, by prefixing her name.

The world has been abſurdly accuſtomed to entertain but a moderate opinion of female abilities, and to aſcribe their pretended productions to the craft and policy of deſigning *men;* either to excite admiration or ſcreen their weakneſs from cenſure: whereas unbiaſſed reaſon muſt allow, if an invidious compariſon between the ſexes is in any reſpect juſtifiable, it cannot be grounded upon a defect of natural ability, but upon the different, and perhaps faulty mode of female education; for under ſimilar culture, and with equal advantages, it is far from being certain that the female mind would not admit a meaſure of improvement, that would at leaſt equal, and perhaps in many inſtances eclipſe, the boaſted glory of the other ſex.

There

TO THE *READER.*

There have been female writers, and hiſtorians, who have been deſervedly honored in the literary world.—— The celebrated Mrs. Maccauley Graham, who has lately honored our country with her preſence, is a living example.

The writer of this compendium having been from her youth fond of books, has made herſelf acquainted with the Greek and Latin tongues, which may ſufficiently account for ſo frequent a uſe of terms in thoſe languages.

However the volume may be received by thoſe who are verſed in the hiſtoric page, it may at leaſt be uſeful and entertaining to thoſe who have neither leiſure nor opportunity to peruſe the numerous volumes from which the whole is collected.—With regard to many of the ancient ſects, it is well known little has been preſerved, and therefore little can be here expected.—With reſpect to others, ſuch as deſire further information, are directed by references to the volumes, and generally to the pages, where their inquiſitive minds may be ſatisfied.

It is truly aſtoniſhing that ſo great a variety of faith and practice ſhould be derived, with equal confidence of their different abettors, from one and the ſame revelation from heaven: but while we have the lively oracles, we are not to adopt any of the numerous ſchemes of religion, further than they have a manifeſt foundation in the ſacred pages. To the law and to the teſtimony; if they ſpeak not according to this word, however ſpecious their ſyſtems may appear, "there is no light in them."

With cordial wiſhes for the divine illumination of the Holy Spirit, by which the ſacred ſcriptures were indited, and a univerſal prevalence of the knowledge and practice of pure and undefiled religion before God and the Father:

I am the reader's moſt obedient

Humble ſervant,

THOMAS PRENTISS.

MEDFIELD.

ADVERTISEMENT.

THE reader will please to observe, that the following rules have been carefully adhered to through the whole of this performance.

1st. To avoid giving the least preference of one denomination above another: omitting those passages in the authors cited, where they pass their judgment on the sentiments of which they give an account: consequently the making use of any such appellations as Heretics, Schismatics, Enthusiasts, Fanatics, *&c. is carefully avoided.*

2d. To give a few of the arguments of the principal sects, from their own authors, where they could be obtained.

3d. To endeavour to give the sentiments of every sect in the general collective sense of that denomination.

4th. To give the whole as much as possible in the words of the authors from which the compilation is made, and where that could not be done without too great prolixity, to take the utmost care not to misrepresent the ideas.

A VIEW OF RELIGIONS.

PART I.

ABRAHAMIANS, a denomination in the ninth century; ſo called from their founder, Abraham. They received the doctrines of the Paulicians, and are ſaid to have employed the croſs in the moſt ſervile offices. [See Paulicians.]

Dictionary of Arts and Sciences, vol. 1, p. 10.

ABYSSINIAN-CHURCH, that eſtabliſhed in the empire of Abyſſinia: they maintain that the *two natures* are united in Chriſt without either confuſion or mixture; ſo that though the *nature* of our Saviour be really one, yet it is at the ſame time two-fold and compound.

They differ from the Eutychians in this reſpect. They confeſs, that the nature of Chriſt is compoſed of two natures,

tures, the *divine* and *human*; which being united, became one ſingle nature; but Eutyches affirmed the *human* to be wholly abſorbed in the *divine*.

The Abyſſinian-church embraced theſe tenets in the ſeventh century. They diſown the Pope's ſupremacy, and *tranſubſtantiation*, though they believe the real preſence of Chriſt in the ſacrament; they adminiſter the communion in both kinds, like the *Roman Catholics*; they offer their devotions and prayers to the ſaints, and have proper offices, faſts, and feſtivals in memory of them. They believe a middle ſtate, in which departed ſouls muſt be purged from their ſins, and may be greatly aſſiſted and relieved by the prayers, alms, and penances of their ſurviving friends, who ſeldom fail of performing ſo charitable, and as they deem it, meritorious duty to them frequently, and with great fervency. They uſe *confeſſion*, and receive *penance* and *abſolution* from the prieſts.

For other particulars relating to thisChurch, ſee Part II.
Moſheim's Eccleſiaſtical Hiſtory, vol. 2. *p.* 172.
vol. 3. *p.* 492.
Dictionary of Arts and Sciences, vol. 1. *p.* 15.
Modern Univerſal Hiſtory, vol 15. *p.* 174—177.

ACEPHALI, i. e. headleſs. The word is compounded of the privative α and κέφαλῆ *a head*. They were a branch of the Eutychians, who, by the ſubmiſſion of Mongos, had been deprived of their chief. This denomination was afterwards divided into three others, who where called Anthropomorphites, Barſanaphites, and Eſaianites.. [See Eutychians.]

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. *p.* 418.

ADAMITES, a denomination in the ſecond century, who aſſumed this title from their aſſerting that ſince their redemption by the death of Chriſt, they were as innocent as Adam before the fall, and conſequently went naked in their aſſemblies. The author of this denomination was Prodicus,

Prodicus, a diſciple of Carpocrates. It was renewed in the fifteenth century by one Picard, a native of Flanders.

Broughton's Hiſtorical Library, vol. 1 p. 14.

ADESSENARIANS, a branch of the *Sacramentarians*, ſo called from the Latin *Adeſſe, to be preſent;* becauſe they believed the preſence of Chriſt's body in the *euchariſt*, though in a manner different from the Romaniſts. They were ſubdivided into thoſe who held that the body of Jeſus Chriſt is in the bread, whence they were called *Impanatores;* thoſe who hold that it is *about* the bread; thoſe who ſaid it is *with* the bread; and thoſe who maintained that it is *under* the bread.

Broughton, ibid. p. 15.

ADIAPHORISTS. [See Lutherans.]

ADOPTIANS, followers of Felix of Urgel, and Elipand of Toledo: who, towards the end of the eighth century, taught that Jeſus Chriſt, with reſpect to his human nature, was not the natural, but adoptive Son of GOD.

Dictionary of Arts and Sciences, vol. 1. p. 49.

AERIANS, a denomination which aroſe about the year 342; ſo called from one Aerius, a Preſbyter, Monk, and Semi-arian. One of his principal tenets was, that there is no diſtinction, founded in ſcripture, between a Preſbyter and a Biſhop. He built his opinion chiefly on the paſſage in the firſt epiſtle to Timothy, in which the *apoſtle* exhorts him not to neglect *the gift he had received by the laying on the hands of the Preſbytery*. Aerius condemned prayers for the dead, ſtated faſts, the celebration of Eaſter, and other rites of the like nature.

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. p. 314.
Broughton's Hiſtorical Library, vol. 1. p. 22.

AETIANS, a denomination which appeared about the year

year 336, ſo called from Aetius, a Syrian. Beſides the opinions which the Aetians held in common with the Arians, they maintained that *faith* without *works* was ſufficient to ſalvation; and that no ſin, however grevous, would be imputed to the faithful. Aetius moreover affirmed, that what GOD had concealed from the *apoſtles*, he had revealed to him,

Broughton, ibid, p. 24.

AGINIANS, a denomination which appeared about the end of the ſeventh century. They condemned the uſe of certain meats and marriage.—They had but few followers, and were ſoon ſuppreſſed.

Broughton, ibid, p. 26.

AGNOITES, a denomination which appeared about the year 370. They were followers of Theophronius, the Capadocian, who called in queſtion the omniſcience of GOD; alleging that he knew things paſt only by memory, and things future only by an uncertain preſcience.

There aroſe another ſect of the ſame name about the year 535, who followed the ſentiments of Themiſticus, deacon of Alexandria, who held that Chriſt knew not when the day of judgment ſhall be. He founded this opinion on a paſſage of St. Mark: *Of that day and hour knoweth no man; no, not the angels who are in heaven, nor the Son, but the Father only.*

This ſect derive their name from the Greek Αγνωειν to be ignorant.

Broughton, ibid, p. 26, 27.

ALBANENSES, a denomination which commenced about the year 796. They held with the Gnoſtics and Manicheans, two principles, the one of good, the other of evil. They denied the *divinity*, and even the *humanity* of Jeſus Chriſt, aſſerting that he was not truly man; did not ſuffer on the croſs, die, riſe again, nor really aſcend into *heaven*. They rejected the doctrine of the *reſurrection*; affirmed

firmed that the general judgment was paſt ; and that hell torments were no other than the evils we feel and ſuffer in this life. They denied *free-will ;* did not admit *original ſin ;* and never adminiſtered *baptiſm* to infants. They held that a man can give the holy ſpirit of himſelf, and that it is unlawful for a chriſtian to take an oath.

This denomination derived their name from the place where their ſpiritual ruler reſided. [See Manicheans and Catharists.]

Broughton, ibid. p. 31.
Moſheim's Eccleſiaſtical Hiſt. vol. 2 *p.* 445.

ALBANOIS, a denomination which ſprung up in the eighth century, and renewed the greateſt part of the Manichean principles. They alſo maintained that the world was from eternity. [See Manicheans.]

Collier's Hiſtorical Dictionary, vol. 1. [*See Albanois.*]

ALBIGENSES, ſo called from their firſt increaſe in Albi and Albigeois. A denomination remarkable for their oppoſition to the diſcipline and ceremonies of the church of Rome. Their opinions are ſimilar with the Waldenſes. [See Waldenſes.]

Perrin's Hiſtory of the Waldenſes, p. 3.

ALMARICIANS, a denomination which aroſe in the thirteenth century. They derived their origin from Almaric, profeſſor of logic and theology at Paris, who taught that *every chriſtian was obliged to believe himſelf a member of Jeſus Chriſt, and that without this belief none could be ſaved.* His followers aſſerted that the *power* of the *Father* had continued only during the Moſaic diſpenſation ; that of the *Son* twelve hundred years after his entrance upon earth. And that, in the thirteenth century, the *age of the Holy Spirit* commenced, in which the ſacraments and all external worſhip were to be aboliſhed. And that every one was to

be

be ſaved by the internal operations of the Holy Spirit alone, without any external act of religion.

Moſheim's Eccleſiaſtical Hiſtory, Note [c] *vol. iii. p.* 129, 133.

ALOGIANS, a denomination in Aſia-Minor, in the year 171; ſo called, becauſe they denied the divine *logos*, or word, and the goſpel and writings of St. John, attributing them to Cerinthus.

One Theodore of Byzantium, by trade a currier, was the head of this denomination.

Broughton's Hiſtorical Library, vol. 1. *p.* 33.

AMMONIANS ſo called from Ammonius Saccas, who taught with the higheſt applauſe in the Alexandrian ſchool, about the concluſion of the ſecond century. This learned man attempted a general reconciliation of all *ſects*, whether *philoſophical* or *religious*. He maintained, that the great principles of all *philoſophical* and *religious truth* were to be found equally in all ſects; and they differed from each other only in their method of expreſſing them, and in ſome opinions of little or no importance; and that by a proper interpretation of their reſpective ſentiments, they might eaſily be united in one body.

AMMONIUS, ſuppoſed that true philoſophy derived its origin and its conſiſtence from the Eaſtern nations; that it was taught to the Egyptians by Hermes; that it was brought from them to theGreeks,and preſerved in its original purity by Plato, who was the beſt interpreter of Hermes and the other Oriental ſages. He maintained that all the different religions which prevailed in the world, were in their original integrity, conformable to this ancient philoſophy. But it unfortunately happened that the ſymbols and fictions, under which, according to the Eaſtern manner, the ancients delivered their precepts and doctrines, were, in proceſs of time erroneouſly underſtood both by prieſts and people in a literal ſenſe; that in conſequence of this, the inviſible beings

ings and demons, whom the ſupreme Deity had placed in the different parts of the univerſe as the miniſters of his providence, were, by the ſuggeſtions of ſuperſtition, converted into Gods, and worſhipped with a multiplicity of vain ceremonies. He therefore inſiſted, that all the religions of all nations ſhould be reſtored to their primitive ſtandard, viz. *the ancient philoſophy of the Eaſt*; and he aſſerted that his project was agreeable to the intentions of Jeſus Chriſt (whom he acknowledged to be a moſt excellent man, the friend of GOD) and affirmed that his ſole view in deſcending on earth, was to ſet bounds to the reigning ſuperſtition, to remove the errors which had crept into the religion of all nations, but not to aboliſh the ancient theology, from which they were derived.

Taking theſe principles for granted, Ammonius aſſociated the ſentiments of the Egyptians with the doctrines of Plato; and to finiſh this conciliatory ſcheme, he ſo interpreted the doctrines of the other *philoſophical* and *religious ſects* by art, invention, and allegory, that they ſeemed to bear ſome reſemblance of the *Egyptian* and *Platonic* ſyſtems.*

With regard to moral diſcipline, Ammonius permitted the people to live according to the law of their country and the dictates of nature. But a more ſublime rule was laid down for the wiſe,—they were to raiſe above all terreſtrial things by the towering efforts of holy contemplation, thoſe ſouls whoſe origin was celeſtial and divine. They were ordered to extenuate by hunger, thirſt, and other mortifications, the ſluggiſh body which reſtrains the liberty of the immortal ſpirit; that in this life they might enjoy communion with the *Supreme Being*, and aſcend after death, active

* Ammonius left nothing behind him in writing; nay, he impoſed a law upon his diſciples not to divulge his doctrines among the multitude, which law, however they made no ſcruple to neglect and violate.

tive and unencumbered, to the Univerſal Parent, to live in his preſence for ever.

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. *p.* 137 to 144.

AMSDORFIANS, a denomination of Proteſtants in the ſixteenth century, who took their name from Amſdorf their leader.

It is ſaid they maintained that good works were not only unprofitable, but even oppoſite and pernicious to ſalvation.

Dictionary of Arts and Sciences, vol. 1. *p.* 131.

ANABAPTISTS. [See Baptiſts.]

ANGELITES, a denomination which ſprung up about the year 494; ſo called from Angelium, a place in the city of Alexandria, where they held their firſt meetings. They were called likewiſe Serverites, from one Serverus, who was the head of their ſect; as alſo Theodoſians, from one among them named Theodoſius, whom they made Pope at Alexandria.

They held that the Father, Son, and Holy Ghoſt, are not the ſame; that none of them exiſts of himſelf, and of his own nature; and that there is a common Deity exiſting in them all; and that each is GOD, by a participation of this Deity.

Broughton's Hiſtorical Library, vol. 1. *p.* 49.

ANOMŒANS, a name by which the pure Arians were diſtinguiſhed in the fourteenth century, in contradiſtiction to the Semi-Arians. The word is taken from the Greek Ανομοιός different, diſſimilar. [See Arians.]

Broughton, ibid. p. 51.

ANTHROPOMORPHITES, a denomination in the tenth century: ſo denominated from ανθρωπος man, and μορφη ſhape. In the diſtrict of Vicenza, a conſiderable number, not only of the illiterate vulgar, but alſo of the ſacerdotal

ſacerdotal order fell in to the notion, that the Deity was clothed with an human form, and ſeated like an earthly monarch, upon a throne of gold, and that his angelic miniſters were men arrayed in white garments, and furniſhed with wings to render them more expeditious in executing their ſovereign's orders. They take every thing ſpoken of GOD in ſcripture in a literal ſenſe, particularly that paſſage in Geneſis, in which it is ſaid that GOD *made man after his own image.*

Broughton, ibid. p. 55.
Moſheim's Eccleſiaſtical Hiſtory, vol. 3. *p.* 227.

ANTINOMIANS. They derive their name from the Greek αντι *againſt*, and νόμος *law.* In the ſixteenth century, while Luther was eagerly employed in cenſuring and refuting the Popiſh doctors, who mixed the *law* and *goſpel* together, and repreſented eternal happineſs as the fruit of legal obedience, a new teacher aroſe whoſe name was John Agricola, a native of Aiſteben, and an eminent doctor in the Lutheran church. His fame began to ſpread in the year 1538, when from the doctrine of Luther, now mentioned, he took occaſion to advance ſentiments which were interpreted in ſuch a manner, that his followers were diſtinguiſhed by the title of Antimonians.*

The principal doctrines which bear this appellation, together with a ſhort ſpecimen of the arguments made uſe of in their defence, are comprehended in the following ſummary.

I. That the *law* ought not to be propoſed to the people as a rule of manners, nor uſed in the church as a means of inſtruction ; and that the *goſpel* alone was to be inculcated and explained, both in the churches and in the ſchools of learning.

For

* Agricola held, that repentance was not to be taught from the decalogue ; and oppoſed ſuch as maintained that the goſpel was not to be preached to any but ſuch as were humbled by the law.

For the ſcriptures declare, that *Chriſt is not the law-giver*, as it is ſaid, *The law was given by Moſes; but grace and truth came by Jeſus Chriſt.* Therefore the miniſters of the *goſpel*, ought not to teach the *law*. Chriſtians are not ruled by the *law*, but by the ſpirit of regeneration, according as it is ſaid, *ye are not under the law, but under grace.* Therefore the *law* ought not to be taught in the church of Chriſt.

II. That the *juſtification* of *ſinners*, is an immanent and eternal act of GOD, not only preceding all acts of ſin; but the exiſtence of the ſinner himſelf. *

For nothing new can ariſe in God, on which account he calls things that are not as though they were; and the apoſtle ſaith, *who hath bleſſed us with all ſpiritual bleſſings in heavenly places in Chriſt Jeſus, before the foundation of the world.* Beſides, Chriſt was *ſet up from everlaſting*, not only as the head of the church, but as the ſurety of his people; by virtue of which engagement the Father decreed never to impute unto them their ſins. See 2d of Cor. iv. 19.

III. That juſtification by faith, is no more than a manifeſtation to us of what was done before we had a being. For it is thus expreſſed in Hebrews xi. 1. *Now faith is the ſubſtance of things hoped for, the evidence of things not ſeen.* We are juſtified only by Chriſt; but by *faith* we perceive it, and by *faith* rejoice in it, as we apprehend it to be our own.

IV. That men ought not to doubt of their faith, nor queſtion whether they believe in Chriſt.

For, we are commanded to *draw near in full aſſurance of faith.* Heb. x. 22. *He that believeth on the Son of* GOD *hath the witneſs in himſelf.* 2d of John v. 10. i. e. he has as much evidence as can be deſired.

V. That GOD ſees no ſin in believers, and they are not

* This is the opinion of moſt, who are ſtyled Antinomians, though ſome ſuppoſe, with Dr. Criſp, that the elect were juſtified at the time of Chriſt's death.

not bound to confeſs ſin, mourn for it, or pray that it may be forgiven.

For GOD has declared, Heb. x. 17. *Their ſins and iniquities I will remember no more:* and in Jer. l. 20. *In thoſe days, and in that time, ſaith the Lord, the iniquity of Iſrael ſhall be ſought for, and there ſhall be none; and the ſins of Judah, and they ſhall not be found: for I will pardon them whom I reſerve.*

VI. That GOD is not angry with the elect, nor doth he puniſh them for their ſins.

For Chriſt has made ample ſatisfaction for their ſins, ſee Iſaiah liii. 5. *He was wounded for our trangreſſions, he was bruiſed for our iniquities*, &c. And to inflict puniſhment once upon the ſurety, and again upon the believer, is contrary to the juſtice of GOD, as well as derogatory to the ſatisfaction of Chriſt.

VII. That by GOD's laying our iniquities upon *Chriſt*, he became as completely *ſinful as we*, and we as completely *righteous as Chriſt*.

For *Chriſt* repreſents *our perſons* to the *Father;* and *we* repreſent the *perſon* of *Chriſt* to *him*. The lovelineſs of *Chriſt* is transferred to us; on the other hand, all that is hateful in our nature is put upon *Chriſt*, who was forſaken by the *Father* for a time; ſee 2*d* of Cor. v. 21. *He was made ſin for us, who knew no ſin; that we might be made the righteouſneſs of* GOD *in him.*

VIII. That *believers* need not fear either their own ſins or the ſins of others, ſince neither can do them any injury.

See Rom. viii, 33, 34. *Who ſhall lay any thing to the charge of* GOD's *elect?* &c. The apoſtle does not ſay that they never trangreſs; but triumphs in the thought that no curſe can be executed againſt them.

IX. That the new covenant is not made properly with us,

us, but with Chriſt for us; and that this covenant is all of it a promiſe, having no conditions for us to perform; for faith, repentance, and obedience, are not conditions on our part, but Chriſt's; and he repented, believed, and obeyed for us.

For the covenant is ſo expreſſed, that the performance lies upon the Deity himſelf, *For this is the covenant that I will make with the houſe of Iſrael after thoſe days, ſaith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a* GOD, *and they ſhall be to me a people*. Heb. viii. 10.

X. That *ſanctification* is not a proper evidence of *juſtification*.

For thoſe who endeavour to evidence their juſtification by their ſanctification, are looking to their own attainments and not to Chriſt's righteouſneſs for hopes of ſalvation.

Moſheim's Eccleſiaſtical Hiſtory, vol. 4. *p.* 33.
Clark's Lives, p. 142.
Urſinus's Body of Divinity, p. 620.
Spiritual Magazine, vol. 2. *p.* 171,
Criſp's Sermons, vol. 1. *p.* 24, 29, 136, 137, 143, 281, 298, 330. *vol.* 2. *p.* 144, 155.
Saltmarſh on Free Grace, p. 92.
Eaton's Honey-comb, p. 446.
Town's Aſſertion, p. 96.
Diſplay of GOD's *ſpecial Grace, p.* 102.

ANTITACTÆ, of Αντιτασσω to oppoſe, a branch of the Gnoſtics who held that GOD the creator of the univerſe, was good and juſt; but that one of his creatures had created evil, and engaged mankind to follow it in oppoſition to GOD; and that it is the duty of mankind to oppoſe this author of evil in order to avenge GOD of his enemy.

Bailey's Dictionary, vol. 2. [*See Antitactæ.*]

ANTITRINITARIANS, a general name given to all thoſe

thoſe who deny the doctrine of the Trinity, and particularly to the *Arians* and *Socinians*.

Dictionary of Arts and Sciences, vol. 1. *p.* 167.

APELLÆANS, a denomination in the ſecond century, ſo called from Apelles, a diſciple of Marcion. They affirmed that Chriſt, when he came down from heaven, received a body, not from the ſubſtance of his mother, but from the four elements; which, at his death, he rendered back to the world, and ſo aſcended into heaven without a body. With the Gnoſtics and Manichees, they held two principles, a good and a bad GOD. They aſſerted that the prophets contradicted each other. And denied the reſurrection of the body.

They eraſed that paſſage of St. John, which ſays *every ſpirit, that confeſſeth not that Jeſus Chriſt is come in the fleſh is not of* GOD.

Broughton's Hiſtorical Library, vol. 1. *p.* 58.

APHTHARTODOCITES, a denomination in the ſixth century, ſo called from the Greek *αφθαρτός incorruptible*, and *δόκεω to judge*, becauſe they held that the body of Jeſus Chriſt was incorruptible, and not ſubject to death. They were a branch of the Eutychians. [See Eutychians.]

Broughton, ibid. p. 58.

APOCARITÆS, a denomination in the third century, ſprung from the Manicheans. They held that the ſoul of man was of the ſubſtance of God.

Broughton, ibid. p. 60.

APOLLINARIANS, a denomination in the fourth century, who were the followers of Apollinaris, biſhop of Laodicea. He taught that Chriſt's perſon was compoſed of a union of the true divinity and a human body, endowed with a ſenſitive ſoul, but deprived of the reaſonable one, the divinity ſupplying its place. He added, that the human body united

united to the divine ſpirit, formed in Jeſus Chriſt one entire divine nature.

Formey's Eccleſiaſtical Hiſtory, vol. 1. p. 79.

APOSTOLICS, a denomination in the twelfth century, who had at their head one Gerard Saggarel, of Parma.—— They were ſo called, becauſe they profeſſed to exhibit in their lives and manners the piety and virtues of the holy apoſtles. They held it unlawful to take an oath; renounced the things of this world;—and preferred celibacy to wedlock.

Moſheim's Eccleſiaſtical Hiſtory, vol. 2. p. 457.
Dufreſnoy's Chronological Tables, vol. 2. p. 239.

AQUARIANS, a denomination in the ſecond century, who under pretence of abſtinence, made uſe of water inſtead of wine, in the Euchariſt. See Encratites.

Dictionary of Arts and Sciences, vol. 1. p. 178.

ARABICI, ſo called, becauſe they ſprung up in Arabia, in the year 207. It is uncertain who was their author.— They denied the immortality of the ſoul, believed that it periſhed with the body; but maintained at the ſame time that it was to be again recalled to life with the body, by the power of GOD.

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. p. 249.
Broughton's Hiſtorical Library, vol. 1. p. 73.

ARCHONTICS, a denomination which appeared about the year 175, ſo called becauſe they held that *archangels* created the world. They denied the reſurrection of the body. They maintained that the GOD of Sabaoth exerciſed a cruel tyranny in the ſeventh heaven; that he engendered the Devil, who begot Abel and Cain of Eve.

Theſe tenets they defended by books of their own compoſing, ſtyled, *The revelation of the prophets*, and the *Harmony*.

Echard's Eccleſiaſtical Hiſtory, vol. 2. p. 542.

ARIANS,

ARIANS, a denomination in the fourth century, which owed its origin to Arius, a man of a ſubtile turn, and remarkable for his eloquence. He maintained that the *Son* was totally and *eſſentially* diſtinct from the *Father*. That he was the *firſt* and *nobleſt* of all thoſe beings whom GOD the Father had created out of nothing, the inſtrument by whoſe ſubordinate operation the *Almighty Father* formed the univerſe, and therefore inferior to the *Father* both in *nature* and in *dignity*.* He added that the Holy Spirit was of a different nature from that of the Father, and of the Son; and that he had been created by the *Son*. However, during the life of Arius, the diſputes turned principally on the divinity of Chriſt.

Such is the repreſentation which is given of the opinion of Arius, and his immediate followers. The modern defenders of this ſyſtem, to prove the ſubordination and inferiority of Chriſt to GOD the Father argue thus.

There are various paſſages of ſcripture, where the Father is ſtyled the one or only GOD. Matt. xix. 17. *Why calleſt thou me good; there is none good but one, that is* GOD.

The Father is ſtyled GOD with peculiar high titles and attributes. See Matt. xv. 32. Mark v. 7, &c. It is ſaid in Eph. iv. 6. *There is one* GOD *and Father of all, who is above all.*

Our Lord Jeſus Chriſt expreſsly ſpeaks of another GOD diſtinct from himſelf. See Matt, xxvii. 46. John xx. 17.

Our Lord Jeſus Chriſt not only owns another than himſelf to be GOD; but alſo that he is above, and over himſelf. He declares, that *his Father is greater than he.* John xiv. 28. He ſays he came not in his own, but his Father's name

* His followers deny that Chriſt had any thing which could properly be called a *divine nature*, any otherwiſe than as any thing very excellent may by a figure be called divine, or his delegated dominion over the ſyſtem of nature might entitle him to the name of GOD.

name and authority. That he fought not his own, but GOD's glory, nor made his own will but GOD's his rule; and in ſuch a poſture of ſubjection he came down from heaven into this earth, that it ſhould ſeem that nature which did pre-exiſt, did not poſſeſs the ſupreme will even before it was incarnate.

Chriſt's ſaying, that he is of the Father muſt mean that he is derived from him; and this neceſſarily implies, that he is neither ſelf-exiſtent nor eternal; as the being derived from, muſt exiſt before another being can be derived from him.

Chriſt profeſſes his knowledge to be limited and inferior to the Father's. Mark xiii. 32. *Of that day knows no man, no not the angels in heaven, nor the Son, but the Father only.*

In like manner the apoſtles declare his ſubjection to another; not only as his Father but his GOD, which is emphatically expreſſed, in calling the moſt bleſſed GOD the GOD *of our Lord Jeſus Chriſt*, after his humiliation was over. Eph. i. 17. And the head of Chriſt is GOD. See alſo 1 of Cor. xi. 3.

It is ſaid, in 1 of Cor. xv. 24. That *Chriſt will deliver up the kingdom to* GOD, *even the Father*, therefore he will be ſubjected to him, and conſequently inferior.

There are various paſſages of ſcripture in which it is declared, that all prayers and praiſes ought primarily to be offered to the Father. See Matt. iv. 10. John iv. 23.—Acts iv. 24. 1 of Cor. i. 4. Phil. i. 3, 4, &c.

The ancient Arians were divided among themſelves, and torn into factions which regarded each other with the bittereſt averſion. Of theſe the ancient writers make mention under the names of Semi-arians, Euſebians, Aetians, Eunomians, Acacians, Pſatyrians, and others. But they may all be ranked with the utmoſt propriety into three claſſes; The firſt of theſe were the primtive and genuine Arians, who rejected all thoſe forms and modes of expreſſions, which the moderns

moderns had invented to render their opinions leſs ſhocking to the Nicenians. They taught ſimply, that the Son was not begotten of the Father, i. e. produced out of his ſubſtance, but only created out of nothing. This claſs was oppoſed by the Semi-arians, who in their turn were abandoned by the Eunomians, or Anomæans, the diſciples of Aetias and Eunomius. The Semi-arians held, that the Son was ομοιουσιος i. e. *ſimilar to the Father in his eſſence, not by nature, but by a peculiar privilege.* The Eunomians, who were alſo called, Aetians, and Exucontians, and may be counted in the number of pure Arians, maintained that Chriſt was ετερουσιός i. e. *unlike the Father in his eſſence, as well as in other reſpects.*

Under this general diviſion were comprehended many ſubordinate ſects, whoſe ſubtleties and refinements have been but obſcurely developed by ancient writers.

The opinion of the Arians concerning Chriſt differs from the Gnoſtics chiefly in two reſpects.

Firſt, the Gnoſtics ſuppoſed the *pre-exiſtent* ſpirit which was in Jeſus, to have been an emanation from the Supreme Being, according to the principles of the philoſophy of that age, which made creation out of nothing to be an impoſſibility. But the Arians ſuppoſed the pre-exiſtent ſpirit to have been properly created; and to have animated the body of Chriſt, inſtead of the human ſoul.

Secondly, the Gnoſtics ſuppoſed that the pre-exiſtent ſpirit was not the maker of the world, but was ſent to rectify the evils which had been introduced by the being who made it. But the Arians ſuppoſed, that their Logos was the being, whom GOD had employed in making the univerſe, as well as in all his communications with mankind.

Thoſe who hold the doctrine, which is uſually called *low Arianiſm*, ſay, that Chriſt pre-exiſted, but not as the eternal Logos of the Father, or as the being by whom he made the worlds, and had intercourſe with the patriarchs; or as

having any certain rank or employment whatever in the divine diſpenſations. As this doctrine had not any exiſtence till late years, and the author of it is unknown, it has not got any ſpecific name among writers.

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. p. 335, 342, 343.
Formey's Eccleſiaſtical Hiſtory, vol. 1. p. 76.
Prieſtly's Hiſtory of Early Opinions, vol. 4. p. 168.
Clarke's ScriptureDoctrine of the Trinity, p. 1, 43, 46.
Emlyn's Extracts, p. 9, 10, 11, 21.
Parves' Humble Attempt, p. 6, 7.
Theological Repoſitory, vol. 4. p. 276.
Doddridge's Lectures, p. 401.
Lowman's Tracts, p. 253.

ARMENIANS, a diviſion of Eaſtern Chriſtians, thus called from Armenia, a country they anciently inhabited.

The principal points in their doctrine are as follows, 1ſt. They aſſert, with the Greeks, the proceſſion of the Holy Ghoſt from the Father only. 2d. They believe that Chriſt at his deſcent into hell, freed the ſouls of the damned from thence, and reprieved them to the end of the world, when they ſhall be remanded to eternal flames. 3d. They believe that the ſouls of the righteous ſhall not be admitted to the beatific viſion till after the reſurrection: notwithſtanding which they pray to departed ſaints, adore their pictures, and burn lamps before them. They uſe confeſſion to the prieſts, and adminiſter the Euchariſt in both kinds to the laity. In the ſacrament of baptiſm, they plunge the infant thrice in water, and apply the chriſm with conſecrated oil, in form of a croſs, to ſeveral parts of the body, and then touch the child's lips with the Euchariſt.

They obſerve a multitude of faſts and feſtivals.

Broughton's Hiſtorical Library, vol. 2. p. 329, 330.

ARMINIANS. They derive their name from James Arminius, who was born in Holland in the year 1560. He was the firſt paſtor at Amſterdam; afterwards profeſſor of divinity at Leyden, and attracted the eſteem and applauſe of his

his very enemies, by his acknowledged candor, penetration, and piety. They received alſo the denomination of Remonſtrants, from an humble petition entitled their remonſtrances, which they addreſſed in the year 1610, to the ſtates of Holland.

The principal tenets of the Arminians are comprehended in five articles, to which are added a few of the arguments they make uſe of in defence of their ſentiments.

I. That the Deity has not fixed the future ſtate of mankind, by an abſolute unconditional decree; but determined from all eternity, to beſtow ſalvation on thoſe whom he foreſaw would perſevere unto the end in their faith in Jeſus Chriſt; and to inflict everlaſting puniſhments on thoſe who ſhould continue in their unbelief, and reſiſt unto the end his divine ſuccours.

For, as the Deity is *juſt*, *holy*, and *merciful*, wiſe in all his counſels, and true in all his declarations to the ſons of men, it is inconſiſtent with his *attributes*, by an antecedent *decree*, to fix our commiſſion of ſo many ſins, in ſuch a manner, that there is no poſſibility for us to avoid them. And he repreſents GOD diſhonorably, who believes, that by his *revealed will*, he hath declared he would have *all men* to be ſaved; and yet, by an antecedent *ſecret* will, he would have the *greateſt part* of them to periſh. That he hath impoſed a *law* upon them, which he requires them to obey, on penalty of his eternal diſpleaſure, though he knows they cannot do it without his irreſiſtible grace; and yet is abſolutely determined to withhold this grace from them, and then puniſh them eternally for what they could not do without his divine aſſiſtance.

II. That Jeſus Chriſt, by his death and ſufferings, made an atonement for the ſins of *all mankind* in general, and of every individual in particular: that, however, none but thoſe who believe in him, can be partakers of their divine benefit.

That

That is, the death of Chriſt put all men in a capacity of being juſtified and pardoned, upon condition of their faith, repentance, and ſincere obedience to the laws of the new covenant.

For the ſcriptures declare, in a variety of places,—that Chriſt died for the *whole world.* John iii. 16, 17. GOD *ſo loved the world, that he gave his only begotten Son, that whoſoever believed on him, might not periſh, but have everlaſting life,* &c. 1ſt of John, ii. 2. *He is the propitiation not only for our ſins, but for the ſins of the whole world.* And the apoſtle expreſſes the ſame idea in Heb. ii. 9. when he ſays, *Chriſt taſted death for every man.* Here is no limitation of that comprehenſive phraſe.

If Chriſt died for thoſe who periſh, and for thoſe who do not periſh, he died for *all.* That he died for thoſe who do not periſh, is confeſſed by all; and if he died for any who may or ſhall periſh, there is the ſame reaſon to affirm that he died for all who periſh. Now that he died for ſuch, the ſcripture ſays expreſsly, in 1ſt of Cor. viii. 11. *And through thy knowledge ſhall the weak brother periſh for whom Chriſt died.* Hence it is evident Chriſt died for thoſe who periſh, and for thoſe who do not periſh; therefore he died for *all men.*

III. That mankind are not totally depraved, and that depravity does not come upon them by virtue of Adam's being their public head; but that mortality and natural evil only are the direct conſequences of his ſin to his poſterity.

For, if all men are utterly diſabled to all good, and continually inclined to all manner of wickedneſs, it follows, that they are not moral agents. For how are we capable of performing duty, or of regulating our actions by a law commanding good and forbidding evil, if our minds are bent to nothing but what is evil? Then ſin muſt be natural to us; and if natural, then neceſſary, with regard to us; and if neceſſary, then no ſin. For what is natural to us, as

hunger,

hunger, thirſt, &c. we can by no means hinder ; and what we can by no means hinder, is not our ſin. Therefore mankind are not totally depraved.

That the ſin of our firſt parents is not imputed to us, is evident ; becauſe, as the evil action they committed was perſonal, ſo muſt their real guilt be perſonal and belong only to themſelves. And we cannot, in the eye of juſtice and equity, be puniſhable for their tranſgreſſion.

IV. That there is no ſuch thing as irreſiſtible grace, in the converſion of ſinners.

For, if converſion be wrought only by the unfruſtable operation of GOD, and man is purely paſſive in it, vain are all the commands and exhortations to wicked men *to turn from their evil ways* :—Iſai. i. 16. *To ceaſe to do evil, and learn to do well.* Deut. x. 16. *To put off the old man, and put on the new ;* Eph. iv. 22. And divers other texts to the ſame purpoſe. Were an irreſiſtible power neceſſary to the converſion of ſinners, no man could be converted ſooner than he is ; becauſe, before this irreſiſtible action came upon him, he could not be converted, and when it came upon him, he could not reſiſt its operations : And therefore no man could reaſonably be blamed, that he lived ſo long in an unconverted ſtate : and it could not be praiſeworthy in any perſon who was converted, ſince no man can reſiſt an unfruſtrable operation.

V. That thoſe who are united to Chriſt by faith, may fall from their faith, and forfeit finally their ſtate of grace.

For the doctrine of a poſſibility of the final departure of true believers from the faith, is expreſſed in Heb. vi. 4, 5, 6. *It is impoſſible for them who were once enlightened, &c.— If they ſhall fall away to renew them again to repentance ; ſeeing they crucify to themſelves the Son of* GOD *afreſh, and put him to open ſhame.* See alſo 2d. of Peter, ii. 18, 20. 21, 22. and divers other paſſages of ſcripture to the ſame purpoſe.

All commands to perſevere and ſtand faſt in the faith, ſhew

ſhew that there is a poſſibility that believers may not ſtand faſt and perſevere unto the end. All cautions to Chriſtians not to fall from grace, are evidences and ſuppoſitions that they may fall. For what we have juſt reaſon to caution any perſon againſt, muſt be ſomething which may come to paſs and be hurtful to him. Now ſuch caution Chriſt gives his diſciples; Luke xxi. 34, 36. To them who had like precious faith with the apoſtles, St. Peter ſaith, *Beware leſt being led away by the error of the wicked, you fall from your own ſteadfaſtneſs*.. 2d. of Pet. iii. 17. Therefore he did not look upon this as a thing impoſſible: and the doctrine of perſeverance renders thoſe exhortations and motives inſignificant, which are ſo often to be found in ſcripture.

In theſe five points, which are conſidered as fundamental articles in the Arminian ſyſtem, the doctrine of the will's having *a ſelf-determining power* is included. Perhaps ſome may wiſh to ſee a ſketch of the arguments adduced to ſupport this opinion.

Dr. Clarke defines liberty to be a power of *ſelf-motion, or ſelf-determination*.* This definition is embraced by all this denomination, and implies, that in our volitions we are not acted upon. Activity and being acted upon are incompatible with one another. In whatever inſtances, therefore, it is truly ſaid of us, that we act, in thoſe inſtances we cannot be acted upon. A being in receiving a change of its ſtate from the exertion of an adequate force, is not an agent. Man therefore could not be an agent, were all his volitions derived from any force; or the effects of any mechanical cauſes. In this caſe, it would be no more true that he ever acts, than it is true of a ball that it acts, when ſtruck by another ball.

To

* The liberty thus defined, is ſuppoſed to be conſiſtent with acting with a regard to motives. Suppoſing a power of ſelf-determination to exiſt, it is by no means neceſſary it ſhould be exerted, without regard to any end or rule.

To prove, that a ſelf-determining power belong to the will, it is urged, that we ourſelves are conſcious of poſſeſſing ſuch liberty. We blame and condemn ourſelves for our actions; have an inward ſenſe of guilt, ſhame, and remorſe of conſcience, which feelings are inconſiſtent with the ſcheme of neceſſity.

We univerſally agree, that ſome actions deſerve praiſe, and others blame; for which there would be no foundation, if we were invincibly determined in every volition. Approbation and blame are conſequent upon free actions only.

It is an article in the chriſtian faith, that God will render rewards and puniſhments to men for their actions in this life. We cannot maintain his juſtice in this particular, if men's actions are neceſſary, either in their own nature, or by divine decrees and influx.

Activity and ſelf-determining powers are the foundation of all morality, all dignity of nature and character, and the greateſt poſſible happineſs; it was therefore neceſſary, that ſuch powers ſhould be communicated to us, and that ſcope within certain limits ſhould be allowed for the exerciſe of them.

Moſheim's Eccleſiaſtical Hiſtory, vol. 5. p. 3, 7, 8.
Whitby, on the Five Points, p. 106, 107, 120, 125, 134, 251, 252, 254, 395, 398.
Taylor on Original Sin, p. 13, 125.
Stackhouſe's Body of Divinity, p. 155, 156.
Locke on Free Will.—Letters between Clarke and Lebuitz.
Correſpondence betweenPrieſtley and Price.
Collier's Hiſtorical Dictionary, vol 1. [*See Arminians.*]

ARNOLDISTS, a denomination in the twelfth century, which derive their name from Arnold, of Breſia. Having obſerved the calamities that ſprung from the opulence of the *Pontiffs* and *Biſhops*, he maintained, that nothing was to be left to the miniſters of the goſpel but a ſpiritual authority,

rity, and a ſubſiſtence drawn from tithes, and from the voluntary oblations of the people.

Moſheim's Eccleſiaſtical Hiſtory, vol. 2. p. 50.

ARTEMONITES, a denomination in the ſecond century, ſo called from Arteman, who taught, That at the birth of the man Chriſt, a certain *divine energy*, or portion of the divine nature, united itſelf to him.

Moſheim, ibid. vol. 1. p. 191.

ARTOTYRITES, a denomination in the ſecond century, who celebrated the Euchariſt with bread and cheeſe, ſaying, that the firſt oblations of men were of the fruits of the earth, and of ſheep. The word is derived from the Greek of ἀρτός bread, and τυρός cheeſe.

The Artemonites admitted women to the prieſt-hood and epiſcopacy.

Broughton's Hiſtorical Library, vol. 1. p. 85.

ASCLEPIDOTÆANS. a denomination in the third century; ſo called from Aſclepiodotus, who taught that Jeſus Chriſt was a mere man.

Broughton, ibid. p. 88.

ASCODROGITES, a denomination which aroſe in the year 181. They brought into their churches, bags or ſkins, filled with new wine, to repreſent the new bottles, filled with new wine, mentioned by Chriſt They danced round theſe bags, or ſkins, and intoxicated themſelves with the wine. They are likewiſe called *Aſcitæ*, and both words are derived from the Greek of ἀσκός a *bottle*, or *bag*.

Broughton, ibid. p. 88.

ASCODRUTES, a branch of Gnoſtics in the ſecond century; who placed all religion in knowledge, and aſſerted that divine myſteries, being the images of inviſible things, ought not to be performed by viſible things, nor incorporeal things

things by corporeal and ſenſible. Therefore, they rejected *baptiſm* and the *Euchariſt*.

Broughton, ibid, p. 89.

ASSURITANS, a branch of the Donatiſts, who held that the Son was inferior to the Father; and the Holy Ghoſt to the Son. They re-baptized thoſe who embraced their ſect; and aſſerted that good men only were within the pale of the church. [See Donatiſts.]

Dictionary of Arts and Sciences, vol. 1. *p.* 207.

ATHANASIANS. Thoſe who profeſs ſimilar ſentiments to thoſe taught by Athanaſius, biſhop of Alexandria, who flouriſhed in the fourth century. He was biſhop, forty-ſix years; and his long adminiſtration was ſpent in a perpetual combat againſt the powers of Arianiſm. He is ſaid, to have conſecrated every moment, and every faculty of his being, to the defence of the doctrine of the Trinity. The ſcheme of Athanaſius made the Supreme Deity to conſiſt of three perſons, the ſame in ſubſtance, equal in power and glory. The firſt of thoſe three perſons and fountain of divinity to the other two, it makes to be the Father. The ſecond perſon is called the Son, and is ſaid to be deſcended from the Father, by an eternal generation of an ineffable and incomprehenſible nature in the eſſence of the Godhead.—The third perſon is the Holy Ghoſt, derived from the Father and the Son, but not by generation, as the Son is derived from the Father, but by an eternal and incomprehenſible proceſſion. Each of theſe perſons are very and eternal GOD, as much as the Father himſelf; and yet though diſtinguiſhed in this manner, they do not make three Gods, but one GOD.*

* It is thus expreſſed in the Athanaſian creed, The catholic faith is this, that we worſhip one GOD in Trinity, and Trinity in Unity. For there is one perſon of the Father, another of the Son, and another of the Holy Ghoſt. But the Godhead of the Father, of the Son, and of the Holy Ghoſt is all one; the glory equal, the majeſty co-eternal,

This ſyſtem alſo includes in it the belief of two natures in Jeſus Chriſt, viz. the divine and human, forming one perſon.

To prove the *divinity* of Chriſt, and his *co-equality* with the Father, this denomination argue thus.

In John i. 1. it is ſaid expreſsly, *In the beginning was the Word, and the Word was with* GOD, *and the Word was* GOD. Which implies, that the *Word* exiſted from all eternity, not as a diſtinct, ſeparate power, but *the Word was with* GOD, and *the Word was* GOD, not another GOD, but only another perſon, of the ſame nature, ſubſtance, and Godhead.

It is evident, that St. John, intended the word GOD in this ſtrict ſenſe, from the time of which he is ſpeaking. In the beginning the Word was GOD, before the creation. It is not ſaid, that he was appointed GOD over the things which ſhould be afterwards created. He was GOD before any dominion over the creatures commenced.

It is ſaid, that all things abſolutely were made by him; therefore he who created all things, cannot be a created being. Since nothing was made but by and through him, it follows that the Son, as creator, muſt be eternal and ſtrictly divine.

Chriſt's divinity and co-equality with the Father, are plainly taught in Phil. ii. 5, 6, 7, &c. *Let this mind be in you, which was alſo in Chriſt Jeſus, who being in the form of* GOD, *thought it not robbery to be equal with* GOD, *but made himſelf of no reputation, and took upon him the form of a ſervant*, &c.

Our divine Saviour ſays of himſelf, *I and my Father are one.* John v. 19. *He that has ſeen me, has ſeen the Father.* John x. 30. *All that the Father hath are mine.* John xvi. 15. Thoſe high and ſtrong expreſſions teach, that he is the ſupreme GOD.

The prophets deſcribe the true GOD as the only Saviour of

of ſinners. For thus it is written, *I, even I am Jehovah, and beſides me there is no Saviour.* Jeſus Chriſt not only profeſſes to ſave ſinners, but he calls himſelf the Saviour, by way of eminence. Hence it is evident, that he aſſumes a a character in the moſt emphatical way, which the GOD of Iſrael had challenged and appropriated to himſelf.

The divine titles, which are aſcribed to the Son in ſcripture are, *The true* GOD. 1 of John v. 20. *The mighty* GOD. Iſai. ix. 6. *The Alpha and Omega, the firſt and the laſt.* Rev. i. 8. *The* GOD *over all bleſſed forever more.* Rom. ix. 5. And Thomas calls Chriſt, after his reſurrection, *his* Lord *and* GOD.

The titles given to Chriſt in the New Teſtament, are the ſame with thoſe which are given to GOD in the Jewiſh ſcriptures. The name *Jehovah*,* which is appropriated to GOD, Pſalm lxxxiii. 18. Iſai. xiv. 5. is given to Chriſt. See Iſai. xiv. 23, 25 compared with Rom. xiv. 12. Iſai. xi. 3 compared with Luke i. 76. Jeſus is the perſon ſpoken of by St. John, whoſe glory Eſaias is declared to have ſeen, when he affirms he ſaw the Lord of hoſts. Therefore Jeſus is the Lord of hoſts.

The attributes, which are ſometimes appropiated to GOD, are applied to Chriſt.

Omniſcience is aſcribed to Chriſt. John xvi. 10. *Now we are ſure that thou knoweſt all things.* To be the ſearcher of the heart, is the peculiar and diſtinguiſhing characteriſtic of the one true GOD, as appears from Jer. xvii. 10. Yet our bleſſed Lord claims this perfection to himſelf. *I am he,* ſaith he, *that ſearcheth the reins and the heart.* Rev. ii. 23.

Omni-preſence

* It has been obſerved by critics on the word Jehovah, that the firſt ſyllable *Jah,* means the divine eſſence, and that by *hovah* may be underſtood, calamity, grief, deſtruction. Hence ſome have ſuppoſed, the deſign of that venerable name was to convey unto us the ideas of a divine eſſence in a human frame, and a ſuffering and crucified Meſſiah.

Omnipresence, another divine attribute, is ascribed to Christ. Matt. xviii. 20. *Where two or three are gathered together in my name, there am I, in the midst of them.*

Immutability is ascribed to Christ. Heb. i. 10, 11, 12. *Thou art the same, and thy years shall not fail.* This is the very description which the Psalmist gives of the immutability of the only true GOD. See also Heb. xiii. 8.

Eternity is ascribed to Christ. Rev. i. 8. The Son's being *Jehovah*, is another proof of his eternity, that name expressing *necessary existence.*

Christ is also said to have almighty power. Heb. i. 3. See also Phil. 3, 21, &c.

The truth and faithfulness of GOD are ascribed to Christ. *I am*, says he, *the truth*, &c.

Divine works are also ascribed to Christ, viz. *creation, preservation*, and *forgiveness of sins.*

There are numerous texts of scripture, which assert that Christ is the creator of all things. See Heb. i. 10. *Thou Lord in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands.* See also Rev. iii. 14. 1 of Cor. viii. 6. and various other passages.

The work of creation is every where in scripture, represented as the mark and characteristic of the true GOD. See 2 of Kings xix. 15. Job xxii. 7. Psalm xix. 1. Hence it is evident that Christ, the creator, is the true GOD.

Preservation is ascribed to Christ Heb. i. 3. *Upholding all things by the word of his power.*

Christ himself says, in Matt, ix. 6. *The Son of man hath power on earth to forgive sins.*

Christ's being appointed the supreme Judge of the world, is an evidence that he is the true GOD. The GOD of Israel is emphatically styled, the Judge of all.*

Religious

* See Mr. Alexander's late Essay on the Real Deity of Jesus Christ.

Religious worſhip, though appropiated to GOD, was by divine approbation and command given to Chriſt. Heb. i. 6. The apoſtle ſpeaking of Chriſt, ſays, *Let the angels of* GOD *worſhip him.* See alſo Luke xxiv. 25. John v. 23. Rev. i. 5, 6. v. 13, &c.

The ſcripture every where aſſerts that GOD alone is to be worſhipped. The ſame ſcripture aſſerts that our bleſſed Saviour is to be worſhipped. Thus St. Stephen adores him with direct worſhip: *Lord Jeſus receive my ſpirit.* The obvious conſequence of which is, our bleſſed Saviour is GOD.

This denomination allege, that divine titles, attributes, works, and worſhip, are alſo aſcribed to the Holy Ghoſt.

Many plead that the Holy Spirit is called Jehovah in the Old Teſtament, by comparing Acts xxviii. 23. with Iſai. vi. 9. And he alſo appears to be called GOD. Acts v. 4.

Eternity is clearly the property of the Holy Ghoſt, who is ſtyled, by the author of the epiſtle to the Hebrews, *the eternal Spirit.* Heb. ix. 14.

Omnipreſence is a neceſſary proof of divinity. This attribute belongs to the Holy Spirit; for thus ſaith the inſpired poet, *Whither ſhall I go from thy Spirit?* Pſalm cxxxix. 7.

Omniſcience is aſcribed to the Spirit. 1 of Cor. ii. 10. *For the Spirit ſearcheth all things, even the deep things of* GOD.

St. Paul declares, that his ability to work all manner of aſtoniſhing miracles, for the confirmation of his miniſtry, was imparted to him by the Spirit. Rom. xv. 19. The ſame act of divine grace, viz. our ſpiritual birth, is aſcribed without the change of a ſingle letter to GOD and the Spirit. John ii. 1. 1 of John v. 4.

The chief texts produced to prove that divine worſhip is given to the Spirit are, Matt. xxiii. 19. Iſai. vi. 3, compared with verſe 9. Acts xxviii. 25,—&c. Rom ix. 1. Rev. i. 4. 2 of Cor. xiii. 14.

There are various texts of ſcripture, in which, Father, Son,

Son, and Spirit, are mentioned together, and represented under distinct personal characters.

At the baptism of Christ, the Father speaks with an audible voice, the Son in human nature is baptized by John, and the Holy Ghost appears in the shape of a dove. Matt. iii. 16, 17.

The Trinity of persons in the Godhead appears from our baptism, because it is dispensed *in the name of the Father, of the Son, and of the Holy Ghost.*

The Trinity of persons also appears from the apostolic benediction, *The grace of the Lord Jesus, the love of* GOD, *and the communion of the Holy Ghost be with you all, Amen.* 1 of Cor. xiii. 14. And also from the testimony of the three in heaven, contained in 1 of John, v. 7. The Trinity in Unity is one Supreme Being, distinguished from all others by the name Jehovah. Deut. vi. 4. *The Lord our* GOD *is one Jehovah.* Yet Christ is Jehovah. Jer. xxiii. 6. So is the Spirit. Ezek. viii. 1, 3. Therefore Father, Son, and Holy Ghost, are one Jehovah. They are three persons, but have one name, and one nature.

Waterland's Sermons, p. 34, 69, 97, 164.
Vindication of Christ's Divinity, p. 263, 269.
Seed's Sermons, vol. 2. *p.* 420.
Doddridge's Lectures, p. 392.
Willard's Body of Divinity, p. 100.
Hervey's Letters, p. 103, 104.
Jones's Doctrine of the Trinity, p. 2, 34, 62, 69.
Abbadie on the Divinity of Christ. p. 58, 65, 242.
Robinson's Plea.
Mather on the Word Jehovah.
The Creed of Athanasius.

AUDÆANS, a denomination in the fourth century; so called from Audæus, who was said to have attributed to the Deity a human form.

Mosheim's Ecclesiastical History, vol. 1. *p.* 350.

AZYMITES,

AZYMITES. So called from the Greek αζυμος a name given by the Greeks in the eleventh century, to the Chriſtians of the Latin church, becauſe they uſe unleavened bread in the *Euchariſt*.

Hiſtorical Dictionary, vol. 1. [*See Azymitæ.*]

BAPTISTS, or ANTIPÆDOBAPTISTS. This denomination claim an immediate deſcent from the *apoſtles;* and aſſert, that the conſtitution of their churches is from the authority of Jeſus Chriſt himſelf, and his immediate ſucceſſors.

Many others, indeed, deduce their origin as a ſect from much later times, and affirm that they firſt ſprang up in Germany in the ſixteenth century.

The diſtinguiſhing tenets of the *Baptiſts* are as follow; to which are added a few of the arguments made uſe of in defence of their ſentiments.

I. That thoſe who actually profeſs *repentance* towards GOD, *faith* in, and *obedience* to our Lord Jeſus, are the only proper *ſubjects* of *baptiſm*; and that *immerſion* is neceſſary to the due *adminiſtration* of that *ordinance*.

For, ſay they, John, the firſt adminiſtrator of that ordinance, preached the *baptiſm of repentance*, and required *repentance* previous to *baptiſm*. Matt. iii. 2, 5, 6, 8. See John iv. 1. Jeſus firſt made diſciples, and then baptized them, or ordered them to be baptized; and with his practice agrees the commiſſion he gave in Matt. xxviii. 19. with which compare Mark xvi. 16. See alſo Acts viii. 37, and other paſſages of ſcripture, where *repentance* and *faith* are mentioned as neceſſary in order to *baptiſm*.

Whoſoever are baptized into *Chriſt, have put on Chriſt, have put on the new man:* but to put on the new man, *is to be formed*

formed in righteouſneſs, holineſs, and truth. This whole argument is in the expreſs words of St. Paul: the major propoſition is poſitively determined, Gal. iii. 27. The minor in Epheſ. iv. 24. The concluſion then is obvious, that they who are not formed anew *in righteouſneſs, holineſs, and truth;* they who remaining in the preſent incapacities, cannot *walk in newneſs of life*, have not been *baptized into Chriſt*, have not that *baptiſm which is the anſwer of a good conſcience towards* GOD, which is the only *baptiſm* that ſaves us:—and as this is the caſe of children, they are not proper ſubjects of that *ordinance.*

Reſpecting the mode, they argue from the ſignification of the word *baptiſm*——from the phraſe, *buried with him in baptiſm*——from the firſt adminiſtrators repairing to rivers, and the practice of the primitive church after the *apoſtles.*

II. The *Baptiſts* in general refuſe to communicate with other denominations.

For they ſuppoſe the mode of immerſion eſſential to *baptiſm;* and that *baptiſm* is neceſſary previous to receiving the *Lord's ſupper*: and that, therefore, it would be inconſiſtent for them to admit unbaptized perſons (as others are in their view) to join with them in this ordinance.

This denomination all unite in pleading for *univerſal liberty of conſcience.* For they allege, that *the ſacred rights of conſcience* are unalienable, and ſubject to no control but that of the Deity. For it does not appear that GOD has given ſuch authority to one man over another, as to compel any one to his religion. Nor can any ſuch power be veſted in the magiſtrate by the conſent of the people; becauſe no man can ſo far abandon the care of his own ſalvation, as blindly to leave it to the choice of any other, whether prince or ſubject, to preſcribe to him what faith, or worſhip he ſhall embrace.

In the ſecond place, The care of the ſouls cannot belong to the civil magiſtrate, becauſe his power conſiſts only in outward

ward force, but true and saving religion consists in the inward persuasion of the mind, without which, nothing can be acceptable to GOD. And such is the nature of the understanding, that it cannot be compelled to any thing by outward force.

From these, and many other considerations, they conclude that all the power of civil government relates only to men's civil interest; is confined to the care of the things of this world, and has nothing to do with the world to come.

In consequence of this tenet, the *Baptists* exclaim against the civil authority compelling people to support ministers; but they enjoin it on their churches as an incumbent duty, to afford their ministers a comfortable supply.

The association of *Baptists* in New-England call themselves Calvinists, with regard to doctrines; and Independents, with reference to church government. [See Calvinists and Independents.]

The English *Baptists* have been divided into two parties ever since the beginning of the Reformation, viz. those who follow the *Calvinistical doctrines*, and from the principal point in that plan, *personal election*, are termed *particular Baptists*; and those who profess the *Arminian tenets*; and are also from the chief of those doctrines, *universal redemption*, styled *general Baptists*.

For an account of the other denominations of *Baptists*, see Dunkers, Kethians, Mennonites, Sabbatarians, and Uckewallists.

Crosby's History of the English Baptists, vol. 1. *p.* 23, 173. *vol.* 4. *p.* 165.
History of Religion, No. 35. *p.* 193.
Baptist's Confession of Faith, p. 47, 50.
Gill on Baptism, p. 93, 94, 95.
Taylor's Liberty of Prophesying, p. 329.
Stillman's Election Sermon, p. 11, 23, 24.
Association Minutes, for 1777. *p.* 4.

BARDESANISTES, a denomination in the ſecond century, the followers of Bardeſanes, a native of Edeſſa, and a man of a very acute and penetrating genius.

The ſum of his doctrine was as follows:

I. That there is a *Supreme* GOD, pure and benevolent, abſolutely free from all evil and imperfection: and there is alſo a *Prince of Darkneſs*, the fountain of all evil, diſorder, and miſery.

II. That the Supreme GOD created the world without any mixture of evil in its compoſition: he gave exiſtence alſo to its inhabitants, who came out of his forming hand, pure and incorrupt, endued with ſubtle ethereal bodies, and ſpirits of a celeſtial nature.

III. That when the *Prince of Darkneſs* had enticed men to ſin, then the *Supreme* GOD permitted them to fall into ſluggiſh and groſs bodies, formed of corrupt matter by the *evil principle*. He permitted alſo the depravation and diſorder which this malignant being introduced both into the naural and moral world, deſigning by this permiſſion, to puniſh the degeneracy and rebellion of an apoſtate race. And hence proceeds the perpetual conflict between reaſon and paſſion in the mind of man.

IV. That on this account Jeſus deſcended from the upper regions, clothed not with a real, but with a celeſtial and aerial body, and taught mankind to ſubdue that body of corruption, which they carry about with them in this mortal life; and by *abſtinence*, *faſting*, and *contemplation*, to diſengage themſelves from the ſervitude and dominion of that *malignant matter*, which chained down the ſoul to low and ignoble purſuits.

V. That thoſe who ſubmit themſelves to the diſcipline of this divine teacher, ſhall, after the diſſolution of this terreſtrial body, mount up to the manſions of felicity, clothed with etherial vehicles, or celeſtial bodies.

This

This denomination was a branch of the Gnoſtics. [See Gnoſtics.]

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. p. 179, 180.

BARLAAMITES, a denomination in the ſixteenth century, followers of Barlaam: he was by birth a Neopolitan, and monk of the order of St. Baſil. He maintained that the light which ſurrounded Chriſt on mount Tabor, was neither the divine eſſence, nor flowed from it *

Broughton's Hiſtorical Library, vol. 1. p. 127.

BASILIDIANS, a denomination in the ſecond century, from Baſilides, chief of the Egyptian Gnoſtics. He acknowledged the exiſtence of one Supreme GOD, perfect in goodneſs and wiſdom, who produced from his own ſubſtance ſeven beings, or *Æons* † of a moſt excellent nature. Two of theſe *Æons*, called *Dynamis* and *Sophia* (i. e. *power* and *wiſdom*) engendered the angels of the higheſt order. Theſe angels formed an heaven for their habitation, and brought forth other angelic beings, of a nature ſomewhat inferior to

* Barlaam was oppoſed by Palamas, archbiſhop of Theſſalonica, who aſſerted that the light ſeen upon Tabor, was an uncreated light, and co-eternal with GOD.

† The word *αιων, or Æon*, from expreſſing only the duration of beings, was, by a *metonymy*, employed to ſignify the beings themſelves. Thus the Supreme Being was called *αιων, or Æon*, and the angels diſtinguiſhed alſo by the title of *Æons*. All this will lead us to the true meaning of that word among the Gnoſtics. They had formed to themſelves the notion of an inviſible world, compoſed of *entities* or *virtues*, proceeding from the Supreme Being, and ſucceeding each other at certain intervals of time, ſo as to form an *eternal chain*, of which our world was the terminating link. To the beings which formed this eternal chain, the Gnoſtics aſſigned a certain term of duration and a certain ſphere of action. Their *terms of duration* were, at firſt, called *Æons* and they themſelves were afterwards *metonymically* diſtinguiſhed by that title.

to their own. Many other generations of angels followed these; new heavens were also created, until the number of angelic orders, and of their respective heavens, amounted to *three hundred and sixty-five*, and thus equalled the days of the year. All these are under the empire of an omnipotent LORD, whom *Basilides* called *Abraxas*.

The inhabitants of the lowest heavens, which touched upon the borders of the eternal, malignant, and self-animated *matter*, conceived the design of forming a world from that confused mass, and of creating an order of beings to people it.* This design was carried into execution, and was approved by the *Supreme* GOD, who, to the animal life, with which only the inhabitants of this new world were at first endowed, added a reasonable soul, giving, at the same time to the angels, the empire over them.

These angelic beings, advanced to the government of the world which they had created, fell, by degrees, from their original purity, and manifested soon the fatal marks of their depravity and corruption. They not only endeavoured to efface in the minds of men the knowledge of the Supreme Being, that they might be worshipped in his stead but also began to war against one another, with an ambitious view to enlarge, every one, the bounds of his respective dominion. The most arrogant and turbulent of all these angelic spirits, was that which presided over the Jewish nation. Hence the Supreme GOD, beholding with compassion the miserable state of rational beings, who groaned under the contest of these jarring powers, sent from heaven his Son *Nus*, or *Christ*, the chief of the *Æons*, that, joined in a substantial union

* Basilides supposed this lower world to have been made by angels. Many embraced this opinion, because they thought it below the Supreme Being to meddle with matter in order to give it form and beauty. They judged it unworthy of him to make perishing and mortal beings. Above all, they could not endure the supposition, that GOD is the author of the many evils which are in the world.

on with the man Jeſus, he might reſtore the knowledge of the Supreme GOD, deſtroy the empire of thoſe angelic natures which preſided over the world, and particularly that of the arrogant leader of the Jewiſh people. The GOD of the Jews alarmed at this, ſent forth his miniſters to ſeize the man Jeſus, and put him to death. They executed his commands, but their cruelty could not extend to Chriſt, againſt whom their efforts were vain. Thoſe ſouls who obey the precepts of the Son of GOD, ſhall after the diſſolution of their mortal frame, aſcend to the Father, while their bodies return to the corrupt maſs of matter whence they were formed. Diſobedient ſpirits, on the contrary, ſhall paſs ſucceſſively into other bodies. [See Gnoſtics.]

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. p. 181, 182, 183. Lardner's Works.

BAXTERIANS. So called from the learned and pious Mr. Richard Baxter, who was born in the year 1615. His deſign was to reconcile Calvin and Arminius. For this purpoſe he formed a middle ſcheme between their ſyſtems. He taught that GOD had elected ſome, whom he is determined to ſave without any foreſight of their good works. And that others, to whom the goſpel is preached, have common grace, which, if they improve, they ſhall obtain ſaving grace, according to the doctrine of Arminius. This denomination own with Calvin, that the merits of Chriſt's death are to be applied to believers only; but they alſo aſſert, that all men are in a ſtate capable of ſalvation.

Mr. Baxter maintains, that there may be a certainty of perſeverance here; and yet he cannot tell, whether a man may not have ſo weak a degree of ſaving grace, as to loſe it again.

In order to prove that the death of Chriſt has put all in a ſtate capable of ſalvation, the following arguments are alleged by this learned author.

1. It was the nature of all mankind, which Chriſt aſſumed

med at his incarnation : and the ſins of all mankind were the occaſion of his ſuffering.

II. It was to Adam, as the common father of lapſed mankind, that GOD made the promiſe, Gen. iii. 15. The conditional new covenant does equally give Chriſt, pardon, and life to all mankind on condition of acceptance. The conditional grant is univerſal, *whoſoever believeth ſhall be ſaved.*

III. It is not to the elect only, but to all mankind, that Chriſt has commanded his miniſters to proclaim his goſpel ; and offer the benefits of his procuring.

There are, (Mr. Baxter allows) certain fruits of Chriſt's death, which are proper to the elect only. 1ſt. Grace eventually worketh in them true faith, repentance, converſion, and union with Chriſt as his living members. 2d. The actual forgiveneſs of ſin, as to the ſpiritual and eternal puniſhment. Rom. iv. 1, 7, 8, 10, 33, 34. 3d. Our reconciliation with GOD, and adoption and right to the heavenly inheritance. Pſalm iv. 6, 8, 16. 4th. The ſpirit of Chriſt to dwell in us, and ſanctify us, by a habit of divine love. Rom. viii. 9, 13. Gal. v 6. 5th. Employment in holy acceptable ſervice, and acceſs in prayer, with a promiſe of being heard through Chriſt. Heb. ii. 5, 6. John xiv. 13. 6th. Well grounded hopes of ſalvation, peace of conſcience, and ſpiritual communion with the church myſtical in heaven and earth. Rom. v. 12. Heb. xii. 22. 7th. A ſpecial intereſt in Chriſt, and interceſſion with the Father. Rom. viii. 32, 33. 8th. Reſurrection unto life, and juſtification in judgment, glorification of the ſoul at death, and of the body at the reſurrection. Phil. iii, 20, 21. 2. of Cor. v. 1, 2, 3, Rom. viii. 17, 18, 30, 32, &c.

Chriſt has made a conditional deed of gift of thoſe benefits to all mankind. But the elect only accept and poſſeſs them. Hence we may certainly infer, that Chriſt never abſolutely intended or decreed, that his death ſhould eventually put all men in poſſeſſion of thoſe benefits. And yet he did intend

intend and decree, that all men ſhould have a conditional gift of them, by his death.

For an account of Mr. Baxter's ſentiments reſpecting the Trinity, ſee Trinitarians.

Baxter's Catholic Theology, p. 51, 52, 53.
—End of Doctrinal Controverſies. p. 154, 155.
Watts's Poſthumous Works.

BEHMENISTS, a denomination which aroſe in the ſeventeenth century, from Jacob Behman, a tailor at Gorlitz. He taught that the divine grace operates by the ſame rules, and follows the ſame methods, that the divine providence obſerves in the natural world; and that the minds of men are purged from their vices and corruptions, in the ſame way that metals are purified from their droſs.

This denomination was a branch of the Myſtics. [See Myſtics.*]

Moſheim, ibid. vol. 4. p. 46.

BERENGARIANS, a denomination in the eleventh century, which adhered to the opinions of Berengarius, who aſſerted that the bread and wine in the Lord's ſupper, are not really and eſſentially, but figuratively changed into the body and blood of Chriſt.

His followers were divided in opinion as to the *Euchariſt*. They all agreed, that the elements are not eſſentially changed, though ſome allowed them to be changed in effect. Others admitted a change in part; and others an entire change, with this reſtriction, that to thoſe who communicated unworthily, the elements were changed back again.

Dictionary of Arts and Sciences, vol. 1. p. 289.

BERYLLIANS. So called from Beryllus, an Arabian, biſhop

* The late Rev. William Law, who was a warm admirer of Behman, has improved upon his ſyſtem, and rendered it more intelligible. For an account of his ſentiments, ſee the Article Myſtics.

biſhop of *Bozrah*, who flouriſhed in the third century. He taught that Chriſt did not exiſt before *Mary*, but that a ſpirit iſſuing from GOD himſelf, and therefore ſuperior to all human ſouls, as being a portion of the divine nature, was united to him at the time of his birth.

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. p. 248.

BIDDELIANS. So called from John Biddle, who in the year 1644, erected an independent congregation in London. He taught that Jeſus Chriſt, to the intent he might be our brother, and have a fellow-feeling of our infirmities, and ſo become the more ready to help us, hath no other than *a human nature;* and therefore in this very nature is not only a perſon, ſince none but a human perſon can be our brother; but alſo our Lord and GOD.

Biddle, as well as Socinus, and other Unitarians, before and ſince, made no ſcruple of calling Chriſt, GOD, though he believed him to be a human creature only, on account of the divine ſovereignty, with which he was inveſted. [See Socinians.]

Lindſey's View of the Unitarian Doctrine and Worſhip, p. 289.

BOGOMILES, a denomination in the twelfth century, which ſprung from the Maſſalians.

They derived their name from the *divine mercy*, which its members are ſaid to have inceſſantly implored; for the word *Bogomiles*, in the Myſian language, ſignifies *calling out for mercy from above.*

Baſilius, a monk at Conſtantinople, was the fountain of this denomination. The doctrines he taught were ſimilar with thoſe of the Manicheans and Gnoſtics. [See Gnoſtics and Manicheans.]

Moſheim's Eccleſiaſtical Hiſtory, vol. 2. p. 444.

BONOSIANS, a denomination in the third century, who followed the opinions of Bonoſus, biſhop of Sardica. Their

Their ſentiments were the ſame with the Photinians, though they appear to have been different communions. [See Photinians.]

Broughton's Hiſtorical Library, vol. 1. p. 169.

BORRELISTS, a denomination in Holland, ſo called from their leader, one Adam Borreel, of Zealand, who had ſome knowledge of the Hebrew, Greek, and Latin tongues. They reject the uſe of churches, of the *ſacraments*, *public prayer*, and all other external acts of worſhip. They aſſert that all the chriſtian churches of the world have degenerated from the pure apoſtolical doctrines.

They lead a very auſtere life, and employ great part of their goods in alms and works of piety.

Broughton, ibid. p. 170.

BORIGNONISTS, a denomination in the ſeventeenth century, which ſprang from the famous *Antoinette Bourignon de la Ponte*, a native of *Flanders*, who pretended to be divinely inſpired, and ſet apart to revive the true ſpirit of Chriſtianity, that had been extinguiſhed by theological animoſities and debates.

In her confeſſion of faith, ſhe profeſſes her belief in the ſcriptures, the divinity, and atonement of Chriſt.

The predominate, diſtinguiſhing, principle which runs through her productions, is as follows.

That the chriſtian religion neither conſiſts in knowledge nor in practice, but in a certain internal feeling and divine impulſe, which ariſes immediately from communion with the Deity. She allowed a general toleration of *all religions*.*

Dufreſnoy's Chronological Tables, vol. 2. p. 253.
Moſheim's Eccleſiaſtical Hiſtory, vol. 5. p. 64. 65.
Mrs. Bourignon's Letters.

* Mrs. Bourignon, according to her letters, ſuffered much perſecution on account of her religion.

BOURNEANS. So they may be called from the Rev. Mr Samuel Bourn, who taught, that the final puniſhment threatened in the goſpel to the wicked and impenitent, is not an eternal preſervation in miſery and torment; but a total extinction of life and being: And that the ſentence of eternal death, or annihilation, ſhall be executed with more, or leſs torment preceeding, or attending the final period, in proportion to the greater or leſs guilt of the criminal.

In defence of this ſyſtem it is argued, that there are many paſſages of ſcripture, in which the ultimate puniſhment to which wicked men ſhall be adjudged, is defined in the moſt preciſe and intelligible terms, to be an *everlaſting deſtruction from the power of* GOD, which is equally able to deſtroy, as to preſerve. So when our Saviour is fortifying the minds of his diſciples againſt the power of men, by an awe of the far greater power of GOD, and the puniſhment of his juſtice; he expreſſes himſelf thus: *Fear not them that kill the body, and after that have no more that they can do; fear him who is able to deſtroy both ſoul and body in hell.* Here he plainly propoſes the deſtruction of the ſoul (not its endleſs pain and miſery,) as the ultimate object of the divine diſpleaſure, and greateſt object of our fear. And when he ſays, *Theſe ſhall go away into everlaſting puniſhment, but the righteous into life eternal*, it appears evident, that, by that *eternal puniſhment*, which is ſet in oppoſition to *eternal life*, is not meant any kind of life however miſerable, but the ſame which the apoſtle expreſſes by *everlaſting deſtruction from the preſence and power of the* LORD. The very term, *death*, is moſt frequently made uſe of, to ſignify the end of wicked men in another world, or the final effect of divine juſtice in their puniſhment. *The wages of ſin*, ſaith the apoſtle, *is death, but eternal life is the gift of* GOD *through Chriſt Jeſus our Lord.* See alſo Rom. viii. 6.

To imagine, that by the term, death, is meant an eternal life, though in a condition of extreme miſery, ſeems to be confounding all propriety and meaning of words. Death, when

when applied to the end of wicked men in a future ſtate, properly denotes a total extinction of life and being. It may contribute to fix this meaning, if we obſerve that the ſtate to which temporal death reduces men, is uſually termed by our Saviour and his apoſtles, ſleep: becauſe from this death the ſoul ſhall be raiſed to life again; but from the other, which is fully and properly death, and of which the former is but an image or ſhadow, there is no recovery; it is an *eternal death, an everlaſting deſtruction from the preſence of the* LORD *and the glory of his power.*

If we proceed to the figures by which the eternal puniſhment of wicked men is deſcribed, we ſhall find them perfectly agreeing to eſtabliſh the ſame doctrine. One figure or compariſon often uſed, is that of combuſtible materials thrown into a fire, which will conſequently be entirely conſumed, if the fire be not quenched. *Depart from me, ye curſed, into everlaſting fire, prepared for the devil and his angels.* The meaning is, a total irrevocable deſtruction. For as *the tree that bringeth forth not good fruit, is hewn down and caſt into the fire,* and is deſtroyed; as the uſeleſs chaff, when ſeparated from the good grain, is ſet on fire, and if the fire be not quenched, is conſumed; ſo it plainly appears, that the image of unquenchable, or everlaſting fire, is not intended to ſignify the degree, or duration of torment, but the abſolute certainty of deſtruction, beyond all poſſibility of a recovery. So the cities of Sodom and Gomorrah are ſaid to have ſuffered the vengeance of an *eternal fire;* that is, they were ſo effectually conſumed and deſtroyed; that they could never be rebuilt: the expreſſion of *eternal fire* ſignifying the irrecoverable deſtruction of thoſe cities, not the degree or duration of the miſery of the inhabitants who periſhed.

The images of the *worm that dieth not, and the fire that is not quenched,* uſed in Mark ix. 43, are ſet in oppoſition to entering into life: and intended to denote a period of life and exiſtence.

Our

Our Saviour expreſsly aſſigns different degrees of future miſery, in proportion to men's reſpective degrees of guilt. Luke xii. 47, 48. But if all wicked men ſhall ſuffer torments without end, how can any of them be ſaid to ſuffer but a few ſtripes? All degrees and diſtinctions of puniſhment ſeem ſwallowed up in the notion of never ending or infinite miſery.

Let it be obſerved alſo, that death and eternal deſtruction, or annihilation, is properly ſtyled in the New Teſtament an everlaſting puniſhment, as it is irrevocable and unalterable forever, and it is moſt ſtrictly and literally ſtyled, *an everlaſting deſtruction from the preſence of the Lord, and from the glory of his power.*

Bourn's Sermons, vol. 1. p. 379, 380, 381, 382, 383, 384, 391, 392, 395.

BRETHREN AND SISTERS OF THE FREE SPIRIT. They, in the thirteenth century, gained ground imperceptibly, in Italy, France, and Germany.

They took their denomination from the words of St. Paul, Rom. viii. 2, 14, and maintained, that the true children of GOD were inveſted with the privilege of a full and perfect *freedom* from the juriſdiction of the *law*. They were called by the Germans and Flemiſh, *Beghards* and *Beguttes;* which was a name given to thoſe who make an extraordinary profeſſion of piety and devotion.

The ſentiments taught by this denomination, were as follow.

That all things flowed *by emanation* from GOD, and were finally to return to their divine ſource.—That rational ſouls were ſo many *portions* of the Supreme Deity; and that the univerſe conſidered as one great whole, was GOD.—That every man, by the power of contemplation, and by calling off his mind from ſenſible and terreſtrial objects, might be united to the Deity in an ineffable manner; and become

come one with the Source and Parent of all things. And that they, who, by long and aſſiduous meditation, had plunged themſelves, as it were, into an *abyſs* of the divinity, acquired thereby a moſt glorious and ſublime liberty, and were not only delivered from the violence of ſinful luſts, but even from the common inſtincts of nature.

From theſe, and ſuch like doctrines, the *Brethren* under conſideration, drew this concluſion, viz. That the perſon who had aſcended to GOD in this manner, and was abſorbed by contemplation in the abyſs of Deity, became thus a part of the Godhead—commenced GOD—was the *Son of* GOD in the ſame ſenſe and manner that Chriſt was, and was thereby raiſed to a glorious independence, and freed from the obligation of all laws, human and divine.

In conſequence of this, they treated with contempt the ordinances of the goſpel, and every external act of religious worſhip, looking upon prayer, faſting, baptiſm, and the ſacrament of the Lord's ſupper, as the firſt elements of piety, adapted to the capacity of children, and as of no ſort of uſe to the *perfect man*, whom long meditation had raiſed above all external things, and carried into the boſom and eſſence of the Deity.

They rejected with horror every kind of induſtry and labor, as an obſtacle to divine contemplation, and to the aſcent of the ſoul towards the Father of ſpirits.

Moſheim's Eccleſiaſtical Hiſtory, vol. 3. p. 122, 123, 124.

BROWNISTS, a denomination which ſprung up in England towards the end of the ſixteenth century. They derive their name from Robert Brown, a native of Northampton.

This denomination did not differ in point of doctrine, from the church of England, or from the other Puritans; but they apprehended, according to ſcripture, that every church ought to be confined within the limits of a ſingle congregation.

congregation ; and that the government ſhould be democratical. They maintained the diſcipline of the church of England to be popiſh and antichriſtian, and all her ordinances and ſacraments invalid. Hence they forbade their people to join with them in prayer, in hearing the word, or in any part of public worſhip. They not only renounced communion with the church of England, but with all other churches, except ſuch as were of the ſame model.

Moſheim, ibid, vol. 4. p. 98.
Neal's Hiſtory of the Puritans, vol. 1, 375, 377.

BUDNEIANS, a branch of the Socinians, which appeared in the year 1589 ; ſo called from Simon Budnœus, who maintained that Chriſt was not begotten by any extraordinary act of divine power ; but that he was born like other men, in a natural way, and that conſequently he was no proper object of divine worſhip and adoration. [See Socinians.]

Moſheim's Eccleſiaſtical Hiſt. vol. 4. p. 199.

CAINIANS, a denomination which ſprang up about the year 130, ſo called on account for their great reſpect for Cain. They pretended that the virtue which had produced Abel, was of an order inferior to that which had produced Cain, and that this was the reaſon why Cain had the victory over Abel and killed him. For they admitted a great number of Genii, which they called virtues, of different ranks and orders. They had a great veneration for the inhabitants of Sodom, Eſau, Corah, Dathan, and Abiram ; and in particular for Judas, under pretence that the death of Jeſus Chriſt had ſaved mankind, and he betrayed him for that end. They even made uſe of a goſpel of Judas, to which they paid great reſpect.

The morals of this denomination were ſaid to be the ſame

ſame with thoſe of the Carpocratians. [See Carpocratians.]

Hiſtorical Dictionary, vol. 1. [*See Cainians*]
Broughton's Hiſtorical Library, vol. 1. *p.* 190.

CALIXTINS, a branch of the Huſſites in Bohemia and Moravia in the fifteenth century. The principal point in which they differed from the church of Rome, was the uſe of the Chalice, (Calix) or communicating in both kinds.

Calixtins was alſo a name given to thoſe among the Lutherans, who followed the opinions of George Calixtus, a celebrated divine in the ſeventeenth century; who endeavoured to unite the Romiſh, Lutheran, and Calviniſtic churches, in the bonds of charity and mutual benevolence. He maintained,

I. That the *fundamental doctrines of Chriſtianity*, by which he meant thoſe elementary principles whence all its truths flow, were preſerved pure in all three communions, and were contained in that ancient form of doctrine, that is vulgarly known by the name of the *Apoſtles' Creed.*

II. That the tenets and opinions which had been conſtantly received by the ancient doctors, during the firſt five centuries, were to be conſidered as of equal truth and authority with the expreſs declarations and doctrines of ſcripture.

Broughton, ibid, p. 192.
Moſheim's Eccleſiaſtical Hiſtory, vol. 4. *p.* 450, 451.

CALVINISTS. They derive their name from John Calvin, who was born at Nogen, in Picardy, in the year 1509. He firſt ſtudied the civil law, and was afterwards made profeſſor of divinity at Geneva, in the year 1536. His genius, learning, and eloquence, rendered him reſpectable even in the eyes of his very enemies.

The principle tenets of the Calviniſts are comprehended in five articles, to which are added a few of the arguments they make uſe of in defence of their ſentiments.

I. That GOD has choſen a *certain number* in Chriſt, unto everlaſting

everlasting glory, before the foundation of the world, according to his immutable purpose, and of his *free grace* and *love*, without the least foresight of *faith*, *good works*, or any conditions performed by the creature: and that the rest of mankind he was pleased to pass by, and ordain them to dishonor and wrath for their sins, to the praise of his vindictive justice.

For, as the Deity is infinitely perfect and independent in all his acts, the manifestation of his essential perfections must be the supreme end of the divine counsels and designs. Prov. xvi. 4. *The Lord hath made all things for himself, &c.* Since GOD is omniscient, it is evident that he foresaw from everlasting whatever should come to pass: but there can be no prescience of future contingents; for what is certainly foreseen, must infallibly come to pass; consequently the prescience of the Deity cannot be antecedent to his decrees.

The sacred scriptures assert the doctrine of the divine sovereignty in the clearest terms. Rom. ix. 21. *Has not the potter power over the clay of the same lump, to make one vessel unto honor, and another unto dishonor.* See from verse 11 to the end of the chapter. The same divine author presents us with a golden chain of salvation in Rom. viii. 30. To the same purport see Eph. i. 4. Acts xiii. 48, and a variety of other passages in the sacred oracles.

II. That Jesus Christ, by his death and sufferings, made an atonement for the sins of the *elect* only.

That is, that redemption is commensurate with the divine decree. Christ has absolutely purchased grace, holiness, and all spiritual blessings for his people.

For, if GOD really intended the salvation of all men, then no man can perish. *For the counsel of the* LORD *standeth forever.* Psalm xxxiii. 11. There are express texts of scripture which testify that Christ did not die for all men. John vi. 37. *All that the Father giveth me, shall come to me, &c.* and in John x. 11, Christ styles himself, *The good shepherd,*

herd, who lays down his life for his sheep. This is also implied in our Saviour's limitation of his intercession. John xvii. 9.

To suppose that the death of Christ procured only a possibility of salvation which depends upon our performance of certain conditions, is contradictory to those scriptures which assert that salvation is *wholly* owing to *free sovereign* grace. If Christ died for all, and all are not saved, the purposes of his death are in many instances frustrated, and he shed his precious blood in vain To suppose this would be derogatory to the infinite perfections of the great *Redeemer*. Therefore he did not die for all, and all for whom he died will certainly be saved.

III. That mankind are *totally* depraved in consequence of the fall; and by virtue of *Adam*'s being their public head, the guilt of *his sin* was *imputed*, and a *corrupt nature* conveyed to *all* his posterity, from which proceed all actual transgressions: And that by *sin* we are made subject to death, and all miseries, temporal, spiritual, and eternal.

For the inspired pages assert the original depravity of mankind, in the most emphatical terms. Gen. viii 21. *The imagination of man's heart is evil from his youth.* Psalm xiv. 2, 3. *The* LORD *looked down from heaven upon the children of men, to see if there were any that did understand and seek after* GOD. *They are all gone aside, they are altogether become filthy; there is none that doeth good, no not one.* To the same purport see Rom iii. 10, 11, 12, &c. And it is evident, that Adam's sin was imputed to his posterity, from Rom. v. 19. *By one man's disobedience many were made sinners*, &c. The scriptures also teach, that all sin exposes us to everlasting destruction. See Gal. iii. 10. 2 of Cor. iii. 6, 7. And Rom. iv, 14.

The total depravity of human nature is also evident from the universal reign of death over persons of all ages —From the propensity to evil which appears in mankind, and im-

pels them to tranſgreſs GOD's law.—From the neceſſity of regeneration.—The nature of redemption.—And the remains of corruption in the ſaints.

IV. That all whom GOD has predeſtinated unto life, he is pleaſed, in his appointed time, *effectuallly* to *call* by his *word* and *ſpirit*, out of that eſtate of *ſin* and *death*, in which they are by *nature*, to *grace* and *ſalvation* by Jeſus Chriſt.

For an irreſiſtible operation is evident from thoſe paſſages in ſcripture, which expreſs the efficacious virtue of divine grace in the converſion of ſinners. Eph. i. 19. *And what is the exceeding greatneſs of his power towards us who believe*, &c. Eph. ii. 1, 5. Phil, ii. 13. and divers other paſſages. If there was any thing in us which renders the grace of GOD effectual, we ſhould have cauſe for boaſting; but the ſacred pages declaim againſt this in the moſt emphatical terms. Rom. v. 27. *Where is boaſting then? It is excluded*, &c. See Titus iii. 5. 1 of Cor. i. 31. and a variety of other texts to the ſame purport.

If the *free will* of man renders grace *effectual*, it may be made *ineffectual* by the *ſame power*, and ſo the creature fruſtrate the deſigns of his Creator; which is derogatory to the infinite perfections of that *omnipotent Being*, who *worketh all things according to the counſel of his will.*

V. That thoſe whom GOD has effectually called and ſanctified by his ſpirit, ſhall never finally fall from a ſtate of grace.

For this doctrine is evident from the promiſes of perſevering grace in the ſacred ſcriptures. Iſai. liv. 10. *For the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the* LORD, *that hath mercy on thee.* See alſo Jer. xxxii. 38, 40. John iv. 14. vi. 39. x. 28. xi. 26. And the apoſtle exclaims with triumphant rapture, *I am perſuaded that neither life, nor death, &c. ſhall be able to*

ſeparate

ſeparate us from the love of GOD, *which is in Chriſt Jeſus our Lord.* Rom. viii. 38, 39.

The perſeverance of the ſaints is alſo evident from the immutability of the Deity; his purpoſes and the reaſons on which he founds them are invariable as himſelf. *With him their is no variableneſs or ſhadow of turning.* James i. 17. The faithfulneſs of the Deity is ever diſplayed in performing his promiſes; but the doctrine of falling from grace fruſtrates the deſign of the promiſes. For if one ſaint may fall, why not another, and a third, till no ſincere Chriſtians are left. But the doctrine of the believer's perſeverance remains firm, as it is ſupported by the expreſs tenor of ſcripture, the immutability of the Deity, and his faithfulneſs in performing his promiſes.

Theſe are the five points which diſtinguiſh this denomination from the Arminians. The Calviniſtic ſyſtem alſo includes in it, the doctrine of three co-ordinate perſons in the Godhead forming one nature, and of two natures in Jeſus Chriſt forming one perſon. Juſtification by faith alone, and the imputed righteouſneſs of Chriſt form an eſſential part of this ſyſtem. They ſuppoſe, that on the one hand, our ſins are imputed to Chriſt, and on the other, that we are juſtified by the imputation of Chriſt's righteouſneſs to us; i. e. we the guilty are treated by GOD as righteous perſons, out of regard to what Chriſt has done and ſuffered; who, though perfectly innocent, was appointed to ſuffer by the imputation of our ſins to him. The Calviniſts ſuppoſe that the doctrine of Chriſt's ſuffering in the place of ſinners is ſtrongly expreſſed in a variety of paſſages in ſcripture. As Iſai. liii. 4, 5, 6. *He has borne our griefs, and carried our ſorrows—He was wounded for our tranſgreſſions, he was bruiſed for our iniquities, the chaſtiſement of our peace was upon him, and with his ſtripes we are healed.* 1 of Pet. ii, 25. *Who himſelf bare our ſins in his own body on the tree, that we, being dead unto ſin, ſhould live unto righteouſneſs.* There are alſo a number of texts to the ſame import.

The

The punishment inflicted on Christ was requisite to the plenary payment of an infinite debt.

Mosheim's Ecclesiastical History, vol. 3. p. 352. vol. 4. p. 70.
Calvin's Institutions, p. 127.
Assembly's Confession of Faith, p. 35, 36, 48, 49, 67.
Charnock's Works, vol 2. p. 1353, 1354.
Twisse's Works, p. 225.
Dictor Edwards's Veritas Redux, p. 56, 89, 91, 92, 319, 320, 321, 358, 384, 390 450.
Edwards on Original Sin, p. 13, 40, 356, 366.
Broughton's Historical Library, vol. 1. p. 195.
Toplady's Works.

CAMISARS. [See French Prophets.]

CAPUTIATI, a denomination which appeared in the twelfth century; so called from a singular kind of cap which distinguished their party. They wore upon their caps a leaden image of the Virgin Mary, and declared publicly that their purpose was to level all distinctions, to abrogate magistracy and to remove all subordination among mankind, and to restore that primitive liberty, that natural equality, which were the inestimable privileges of the first mortals.

Mosheim's Ecclesiastical History, vol. 2. p. 456, 457.

CAROLOSTADIANS. So called from Carolostadt, a colleague of Luther. He denied the real presence in the *Eucharist*; and declaimed against human learning.

Mosheim's Ecclesiastical History, vol. 4. p. 28, 30.

CARPOCRATIANS, a denomination which arose towards the middle of the second century; so called from Carpocrates, whose philosophical tenets agreed in general with those of the Egyptian Gnostics. He acknowledged the existence of a *Supreme* GOD, and of the *Æons* derived from him by successive generations. He maintained the eternity of a *corrupt matter*, and the creation of the world from

from thence by angelic powers, as alſo the divine origin of ſouls unhappily impriſoned in mortal bodies, &c. He aſſerted, that Jeſus was born of *Joſeph* and *Mary*, according to the ordinary courſe of nature, and was diſtinguiſhed from the reſt of mankind by nothing but his ſuperior fortitude and greatneſs of ſoul. It is ſaid, he held, that luſts and paſſions, being implanted in our nature by GOD himſelf, were conſequently void of guilt, and had nothing in them criminal; and not only allowed his diſciples full liberty to ſin, but recommended to them a vicious courſe of life, as a matter both of obligation and neceſſity, aſſerting that eternal ſalvation was only attainable by thoſe who had committed all ſorts of crimes, and had daringly filled up the meaſure of iniquity.* He alſo taught that all things ſhould be poſſeſſed in common. [See Gnoſtics.]

Moſheim, ibid. vol. 4. p. 184, 185.

CATAPHRYGIANS. [See Montaniſts.]

CATHARISTS, a branch of the Manicheans, in the twelfth century. This denomination agreed in the following points of doctrine, viz That matter was the ſource of all evil. That the Creator of this world was a being diſtinct from the ſupreme Deity. That Chriſt was not clothed with a real body, neither could be properly ſaid to have been born, or to have ſeen death. That human bodies were the production of the evil principle. That baptiſm and the Lord's ſupper were uſeleſs inſtitutions; and that human ſouls endued with reaſon, were ſhut up by an unhappy fate in the dungeons of mortal bodies, whence only they could be delivered by faſting, mortification, and continence of every kind. Hence they exhorted all who embraced their doctrine, to a rigorous abſtinence from animal food, wine, and wedlock, and recommended to them, in the moſt pathetic

* Such is the repreſentation, which eccleſiaſtical hiſtorians in general give of the morals of this denomination. Dr. Lardner, however, diſputes its authenticity. It is difficult to obtain a true account of ancient ſects, as their writings are chiefly loſt.

tic terms, the moſt ſevere acts of auſterity and mortification.

This denomination treated all the books of the Old Teſtament with the utmoſt contempt, but expreſſed a high veneration for the New, particularly for the four Evangeliſts.

Moſheim's Eccleſiaſtical Hiſtory, vol. 2. p. 444.

CERDONIANS, a branch of the Gnoſtics in the ſecond century, which derive their name from Cerdo. They are alſo called Marcionites, from Marcion, who propagated his doctrines with aſtoniſhing ſucceſs throughout the world.

The ſentiments taught by this denomination were as follow.

That there are two principles, the one perfectly good, and the other perfectly evil. And between theſe there is an intermediate kind of Deity, neither perfectly good, nor perfectly evil, but of a *mixed nature;* and ſo far juſt and powerful, as to adminiſter rewards and inflict puniſhments. This *middle Deity* is the creator of this inferior world, and the GOD and legiſlator of the Jewiſh nation. He wages perpetual war with the *evil Principle.* And both the one and the other aſpire to the place of the *Supreme Being*, and ambitiouſly attempt ſubjecting to their authority all the inhabitants of the world.

The Jews are the ſubjects of that powerful *genius* who formed the globe. The other nations who worſhip a variety of Gods, are under the empire of the *evil Principle.*— Both theſe conflicting powers exerciſe oppreſſions upon rational and immortal ſouls, and keep them in a tedious and miſerable captivity. Therefore, the *Supreme* GOD, in order to terminate this war, and to deliver from their bondage thoſe ſouls, whoſe origin is celeſtial and divine, ſent to the Jews a being moſt like to himſelf, even his Son Jeſus Chriſt, clothed with a certain ſhadowy reſemblance of a body, that thus he might be viſible to mortal eyes. The commiſſion of this celeſtial meſſenger was to deſtroy the empire both of the

the *evil Principle*, and of the *Author of this world*, and to bring back wandering ſouls to GOD. On this account he was attacked with inexpreſſible fury by the *Prince of Darkneſs*, and by *the* GOD *of the Jews*, but without effect, ſince having a body only in appearance, he was thereby rendered incapable of ſuffering. Thoſe who follow the ſacred directions of the celeſtial conductor, mortify the body by faſting and auſterities, call off their minds from the allurements of ſenſe, and renouncing the precepts of the GOD *of the Jews*, and of the *Prince of Darkneſs*, turn their eyes towards the *Supreme Being*, ſhall after death aſcend to the manſions of felicity and perfection.

This denomination rejected all the Old Teſtament; and and received only part of St. Luke's goſpel, and ten of St. Paul's epiſtles in the New. [See Gnoſtics.]

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. *p.* 178.
Broughton's Hiſtorical Library, vol. 2. *p.* 48

CERINTHIANS, a denomination which aroſe in the firſt century; ſo called from Cerinthus, who taught, That the creator of the world, whom he conſidered alſo as the ſovereign and law-giver of the Jewiſh people, was a being endowed with the greateſt virtues, and derived his birth from the ſupreme GOD; that this being fell by degrees from his native virtue and his primitive dignity. That the ſupreme GOD, in conſequence of this, determined to deſtroy his empire, and ſent upon earth, for this purpoſe, one of the ever happy and glorious *Æons*, whoſe name was Chriſt. That this Chriſt choſe for his habitation the perſon of Jeſus, a man of the moſt illuſtrious ſanctity and juſtice, the ſon of Joſeph and Mary, and deſcending in the form of a dove, entered into him, while he was receiving the baptiſm of John in the waters of Jordan. That Jeſus, after his union with Chriſt, oppoſed himſelf with vigor to the GOD of the Jews, and was, by his inſtigation, ſeized and crucified by the Hebrew chiefs. That when Jeſus was taken captive,

tive, Chriſt aſcended up on high, ſo that the man Jeſus alone was ſubjected to the pains of an ignominious death.

Cerinthus required of his followers that they ſhould worſhip the Father of Chriſt, even the ſupreme GOD, in conjunction with the Son. That they ſhould abandon the lawgiver of the Jews, whom he looked upon as the creator of the world. That they ſhould retain a part of the law given by Moſes, but ſhould, nevertheleſs, employ their principal attention and care to regulate their lives by the precepts of Chriſt. To encourage them to this, he promiſed them the reſurrection of this mortal body, after which was to commence a ſcene of the moſt exquiſite delights, during Chriſt's earthly reign of a thouſand years, which was to be ſucceeded by a happy and never-ending life in the celeſtial world. [See Gnoſtics.]

Moſheim's Eccleſiaſtical Hiſtory, vol. 1, *p.* 117, 118.

CHAZINZARIANS, a denomination which aroſe in Armenia, in the ſeventh century. They are ſo called from the Armenian word chazus which ſignifies a *croſs*, becauſe they were charged with adoring the *croſs*.

Hiſtory of Religion, vol. 4. [*See Chazinzarians.*]

CHILIASTS. [See Millenarians.]

CHRISTIANS OF ST. JOHN. So called becauſe they ſay they received their faith, books, and traditions from *John the Baptiſt*. They always inhabit near a river in which they baptize, for they never baptize but in rivers, and only on ſundays. Before they go to the river, they carry the infant to church, where there is a biſhop who reads certain prayers over the head of the child; thence they carry the child to the river, with a train of men and women, who, together with the biſhop, go up to the knees in water. Then the biſhop reads again certain prayers out of a book, which done, he ſprinkles the infant three times, ſaying, *In the name of the* LORD, *firſt and laſt of the world and paradiſe, the high*

high creator of all things. After that the bishop reads again in his book, while the god-father plunges the child all over in the water; after which they all go to the parent's house to feast. They have no knowledge of the mystery of the holy Trinity, only they say that Christ is the *Spirit* and *Word* of the *eternal Father.* They confess he became *man* to free us from the punishment of *sin.* But when the Jews came to take him, he deluded their cruelty with a shadow,

They believe the angel Gabriel is the Son of GOD. begotten upon light, and that he undertook to create the world, according to the command which GOD gave him;* and took along with him, three hundred and thirty-six thousand demons, and made the earth so fertile that it was but to sow in the morning and reap at night, and that the same angel taught Adam all the necessary sciences.

In reference to the life to come, it is said, they believe, that when any one lies at the point of death, three hundred and sixty demons come and carry his soul to a place full of serpents, dogs, lions, tigers, and devils. If it be the soul of a wicked man, they tear it in pieces; but being the soul of a just man, it creeps under the bellies of those

* They say, that after the angel Gabriel had formed the world by the command of GOD, he thus discoursed,—LORD GOD, I have built the world as thou didst command me. It has put me and my brethren to a vast deal of trouble to raise such high mountains, which seem to sustain heaven. But, instead of that satisfaction I ought to feel, for having accomplished so great a work, I find reason to be altogether grieved. When GOD demanded the cause, the angel Gabriel answered, My GOD and Father, I will tell you what afflicts me. After the making of the world, I foresee that there will come into it a prodigious number of Jews, Turks, and Infidels, enemies to your name, who will be unworthy to enjoy the fruits of our labor. To whom GOD thus replied; Never grieve, my son, there shall live in this world, which thou hast built, certain Christians of St. John, who shall be my friends, and shall all be saved.

creatures into the preſence of GOD, who ſits in his ſeat of majeſty to judge the world: and that there are angels alſo, who weigh the ſouls of men in a balance, who being thought worthy, are admitted immediately into glory.

They have no canonical books, but a number full of charms, &c. Their chief feſtivals are three. One in the winter, which laſts three days, in memory of our firſt parents and the creation of the world. The other in the month of Auguſt, which is called the feaſt of St. *John*. The third, which laſts five days, in June, during which time they are all re-baptized.

In the Euchariſt, they make uſe of meal or flour kneaded, with wine and oil. They add oil to ſignify the benefit we receive by the ſacrament, and put us in mind of our love to GOD and our neighbour. The words of their conſecration are certain long prayers, which they make to praiſe and thank GOD, at the ſame time bleſſing the bread and wine. After all the ceremonies are ended, the prieſt takes the bread, and having eaten ſome of it, diſtributes the reſt to the people.

Theſe Chriſtians reſide in Perſia and Barſora.

Tavinier's Travels, p. 90, 91, 92, 93.

CHRISTIANS OF ST. THOMAS, a denomination in the peninſula of India, on this ſide the gulph. They are called Chriſtians of St Thomas, becauſe that apoſtle preached the goſpel and ſuffered martyrdom in that peninſula; and for whom thoſe Chriſtians have a peculiar veneration.

They admit of no images, and receive only the croſs, to which they pay a great veneration. They affirm, that the ſouls of the ſaints do not ſee GOD, till after the day of judgment They acknowledge but three ſacraments, viz. *Baptiſm*, *Orders*, and the *Euchariſt*. They make no uſe of holy oils in the adminiſtration of baptiſm; but after the ceremony, anoint the infant with an unction, compoſed of oil

and

and walnuts, without any benediction. They have no knowledge of *confirmation*, or *extreme unction*: and abhor *auricular confeſſion*. In the *Euchariſt*, they conſecrate with little cakes, made of oil and ſalt; and, inſtead of wine, make uſe of water in which raiſins have been infuſed.

Broughton's Hiſtorical Library, vol. 1 p. 236.

CIRCUMCELLIANS, in Latin *Circumcelliones*, a branch of the Donatiſts. They abounded chiefly in Africa. They had no fixed abode, but rambled up and down, begging, or rather exacting, a maintenance from the country people. It was from this wandering courſe of life they had their name.

Broughton, ibid, p. 243.

COCCEIANS, a denomination which aroſe in the ſeventeenth century, ſo called from John Cocceius, Profeſſor of Divinity, in the Univerſity of Leyden. He repreſented the whole hiſtory of the *Old Teſtament* as a *mirror*, which held forth an accurate view of the tranſactions and events, that were to happen in the church under the diſpenſation of the *New Teſtament*, and unto the end of the world. He maintained that by far the greateſt part of the ancient prophecies foretold Chriſt's miniſtry and mediation, and the riſe, progreſs, and revolutions of the church, not only under the figure of perſons and *tranſactions*, but in a literal manner, and by the very ſenſe of the *words* uſed in theſe predictions. And laid it down as a fundamental rule of interpretation, that the *words* and *phraſes* of ſcripture are to be underſtood *in every ſenſe* of which they are ſuſceptible. Or, in other words, that they ſignify *in effect*, every thing that they can poſſibly ſignify.

Cocceius alſo taught, that the covenant made between GOD and the Jewiſh nation, by the miniſtry of Moſes, was of the ſame nature of the new covenant, obtained by the mediation of Jeſus Chriſt.

In

In conſequence of this general principle, he maintained, That the *ten commandments* were promulgated by *Moſes*, not as a *rule of obedience*, but as a *repreſentation of the covenant of grace*.—That when the Jews had provoked the Deity by their various tranſgreſſions, particularly by the worſhip of the golden calf, the ſevere and ſervile yoke of the ceremonial law was added to the decalogue, as a puniſhment inflicted on them by the Supreme Being in his righteous diſpleaſure.—That this yoke which was painful in itſelf, became doubly ſo on account of its typical ſignification, ſince it admoniſhed the Iſraelites, from day to day, of the imperfection and uncertainty of their ſtate, filled them with anxiety, and was a perpetual proof that they had merited the righteous diſpleaſure of GOD, and could not expect before the coming of the Meſſiah, the entire remiſſion of their iniquities.—That indeed good men, even under the Moſaic diſpenſation, were immediately after death made partakers of everlaſting glory. But, that they were nevertheleſs, during the whole courſe of their lives, far removed from that firm hope and aſſurance of ſalvation, which rejoices the faithful under the diſpenſation of the *goſpel*.—And that their anxiety flowed naturally from this conſideration, that their ſins, though they remain unpuniſhed, were not pardoned; becauſe Chriſt had not, as yet, offered himſelf up a ſacrifice to the Father to make an entire atonement for them.

Moſheim's Eccleſiaſtical Hiſtory, vol. 4. p. 545, 546, 547, 548.

COLARBARSIANS. [See Marcoſians.]

COLLEGIATES, a name given to a ſociety of Mennonites at Holland, becauſe they called their religious aſſemblies colleges. They are alſo called Rhinſtergers. [See Mennonites.]

Moſheim, ibid. vol. 5 p. 59.
Collier's Hiſtorical Dictionary. [*See Mennonites.*]

COLLUTHIANS, a denomination which aroſe in the fourth

fourth century ; ſo called from Colluthus, a prieſt of Alexandria, who taught that GOD was not the author of the evils and afflictions of this life.

Broughton's Hiſtorical Library, vol. 1. *p.* 264.

COLLYLYRIDIANS, an Arabian ſect, in the fourth century ; ſo denominated from their idolizing the Virgin Mary, worſhipping her as a goddeſs, and offering to her little cakes.

Hiſtory of Religion, vol. 4. [*See Collylyridians.*]

CONGREGATIONALISTS, a denomination of *Proteſtants*, who maintain, that each particular church has authority from Chriſt for exerciſing government, and enjoying all the ordinances of worſhip within itſelf.

The Platform of church diſcipline which was drawn up in 1648, and agreed upon by the elders and meſſengers of the churches, aſſembled in the Synod at Cambridge in New-England, defines a Congregational church to be, by the inſtitution of Chriſt, a part of the militant viſible church, conſiſting of a company of ſaints by calling, united in one body by an holy covenant, for the public worſhip of GOD, and the mutual edification of one another, in the fellowſhip of the Lord Jeſus.

According to this Platform, ſuch as are admitted members of churches ought to be firſt examined. For the eunuch of Ethiopia, before his admiſſion, was examined by Philip, whether he did believe in Jeſus Chriſt with all his heart. The officers are charged with the keeping of the doors of the church, and therefore are, in a ſpecial manner, to make trial of the fitneſs of thoſe who enter. The qualifications neceſſary to be found in all church members, are repentance from ſin, and faith in Jeſus Chriſt.

The confeſſion of faith, which was agreed upon by the ſynod at their ſecond ſeſſion teaches, the doctrine of the *Trinity*,—of *predeſtination*,—*total depravity*,—*particular redemption*,—*effectual grace*, and *final perſeverance*.

This

This denomination differ from the Independents in this reſpect, viz. They invite councils, which are adviſary only; but the Independents formerly decided all difficulties within themſelves.*

Neal's Hiſtory of New-England, vol. 2. p. 314.
Wiſe's Works, p. 197. 213 215, 242, 243.

CONONITES, a denomination which appeared in the ſixth century. They derive their name from Conon, biſhop of Tarſus. He taught that the body never loſt its form, that its matter alone was ſubject to corruption and decay, and was to be reſtored when this mortal ſhall put on immortality.

In other points they agree with the Philoponiſts. [See Philoponiſts and Tritheiſts.]

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. p. 473.

COPHTES, Chriſtians of Egypt, Nubia, and the adjacent countries. Their ſentiments are ſimilar with the Jacobites. [See Jacobites. See alſo Part II.]

Father Simons' Religion of the Eaſtern Nations, p. 110.

CORRUPTICOLÆ, a denomination which aroſe in the ſixth century. They derived their name from their maintaining, that the body of Chriſt was corruptible, that the fathers had owned it, and that to deny it was to deny the truth of our Saviour's paſſion.

Dictionary of Arts and Sciences, vol. 1. p. 492.

DAMIANISTS, a denomination in the ſixth century; ſo called from Damian, biſhop of Alexandria. The opinions

* Thoſe who are deſirous of ſeeing a particular account of *Congregational principles*, may conſult their *Platform of church diſcipline*, which the brevity of this work does not admit of inſerting at large.

opinions maintained by this denomination were similar to those of the Angelites. [See Angelites.]

Mosheim's Ecclesiastical History, vol. 1. *p.* 473.

DANCERS, a denomination which arose at *Aix-la-Chapelle*, in the year 1373, whence they spread through the district of *Liege*, *Hainault*, and other parts of *Flanders*. It was customary among them for persons of both sexes, publicly, as well as in private, to fall a dancing all of a sudden, and holding each others hands, to continue their motions with extraordinary violence, till, being almost suffocated, they fell down breathless together. They affirmed that, during these intervals of vehement agitation, they were favoured with wonderful visions. Like the Flagelants, they wandered about from place to place, had recourse to begging for their sustenance, treated with the utmost contempt, both the priesthood, the public rites and worship of the church, and held secret assemblies.

Mosheim, ibid, vol. 3. *p.* 206, 207.

DAVIDISTS, a denomination in the sixteenth century; so called from David George, a native of *Delft*, who acquired great reputation by his prudent conversation.

He deplored the decline of vital and practical religion, and endeavoured to restore it among his followers. But rejected, as mean and useless, the external services of *piety*.

He was charged with asserting, that he was the third David, son of GOD; and that he ought to save men by grace, and not by death: and with denying the existence of angels and demons, the authority of the scriptures, and the resurrection of the body.

Mosheim's Ecclesiastical History, vol. 4. *p.* 164, 165.
Crosby's History of the English Baptists, vol. 1. *p.* 64.
Dufresnoy's Chronological Tables, vol. 2. *p.* 249.

DIGGERS, a denomination which sprung up in Germany in the fifteenth century; so called, because they dug their

their assemblies under ground, in caves and forests. They derided the church, its ministers, and sacraments.

Broughton's Historical Library, vol. 1. p. 328.

DIMOERITES. [See Appollinarians.]

DOCETÆ, a denomination in the first and second centuries; so called from the Greek of *από τόυ δοκειν* to appear, because they held that Jesus Christ was born, lived in the world, died, and rose again, not in reality, but in *appearance* only. It was the common opinion of the Gnostics, [See Gnostics.]

Broughton, ibid. p. 339.

DONATISTS, a denomination which arose in the fourth century. They derived their name from Donatus, bishop of Numidia.

They maintained, that their community was *alone* to be considered as the true church, and avoided all communication with other churches, from an apprehension of contracting their impurity and corruption. Hence they pronounced the sacred rites and institutions void of all virtue and efficacy among those Christians, who were not precisely of their sentiments, and not only re-baptized those who came over to their party from other churches, but with respect to those who had been ordained ministers of the gospel, they either deprived them of their office, or obliged them to be ordained the second time.

Mosheim's Ecclesiastical History, vol. 1. p. 333.

DULCINISTS, the followers of Dulcinus, a layman, of Novara, in Lombardy, about the beginning of the fourteenth century. He taught that the law of the Father, which had continued till Moses, was a law of grace and wisdom, but that the law of the Holy Ghost, which began with himself in the year 1307, was a law entirely of love, which would last to the end of the world.

Broughton's Historical Library, vol. 1. p. 344.

DUNKERS,

DUNKERS, a denomination which took its rife in the year 1724, and was formed into a fort of commonwealth, moftly in a fmall town called Ephrata, in or near Pennfylvania A German hermit, who fettled on the fpot where Dunkard town, called Ephrata, is now built, was the founder of this fociety. They feem to have obtained their name from their baptizing their new converts by plunging. They are alfo called Tumblers, from the manner in which they perform baptifm, which is by putting the perfon, while kneeling, head firft under water, fo as to refemble the motion of the body in the action of tumbling. They ufe the triune immerfion, with laying on the hands and prayer, even when the perfon baptifed is in the water. Their habit feems to be peculiar to themfelves, confifting of a long tunic or coat, reaching down to their heels, with a fafh or girdle round the waift, and a cap or hood hanging from the fhoulders, like the drefs of the Dominican friars. The men do not fhave the head or beard.

The men and women have feparate habitations, and diftinct governments, For thefe purpofes, they have erected two large wooden buildings ; one of which is occupied by the brethren, the other by the fifters of the fociety ; and in each of them, there is a banqueting-room, and an apartment for public worfhip ; for the brethren and fifters do not meet together even at their devotions.

They live chiefly upon roots and other vegetables : the rules of their fociety not allowing them flefh, except upon particular occafions, when they hold what they call a *love-feaft ;* at which time the brethren and fifters dine together in a large apartment, and eat *mutton*, but no other meat. No member of the fociety is allowed a bed, but in cafe of ficknefs. In each of their little cells they have a bench fixed to ferve the purpofe of a bed, and a fmall block of wood for a pillow. The *Dunkers* allow of no intercourfe betwixt the brethren and fifters, not even by marriage.

The principal tenet of the *Dunkers* appears to be this, That future happineſs is only to be obtained by penance and outward mortifications in this life; and that as Jeſus Chriſt, by his meritorious ſufferings, became the Redeemer of mankind in general, ſo each individual of the human race, by a life of abſtinence and reſtraint, may work out his own ſalvation. Nay, they go ſo far as to admit of works of ſupererogation; and declare, that a man may do much more than he is in juſtice or equity obliged to do; and that his ſuperabundant works may therefore be applied to the ſalvation of others.

This denomination deny the eternity of future puniſhments; and believe that the dead have the goſpel preached to them by our Saviour, and that the ſouls of the juſt are employed to preach the goſpel to thoſe who have had no revelation in this life.—They ſuppoſe the *Jewiſh ſabbath, ſabbatical year*, and *year of Jubilee* are typical of certain periods after the general judgment, in which the ſouls of thoſe, who are not then admitted into happineſs, are purified from their corruption. If any within thoſe ſmaller periods, are ſo far humbled, as to acknowledge the perfections of GOD, and to own Chriſt as their only Saviour, they are received to felicity. While thoſe who continue obſtinate, are reſerved in torments until the grand period, typified by the Jubilee arrives, in which all ſhall be made happy in the endleſs fruition of the Deity.

They alſo deny the imputation of Adam's ſin to his poſterity. They diſclaim violence even in caſes of ſelf defence. And ſuffer themſelves to be defrauded or wronged, rather than go to law.

Their church government and diſcipline are the ſame with the Engliſh Baptiſts, except that every brother is allowed to ſpeak in the congregation, and their beſt ſpeaker is uſually ordained to be the miniſter. They have deacons and

and deaconeſſes from among their ancient widows and exhorters, who are all licenſed to uſe their gifts ſtatedly.

Caſpipina's Letters, p. 70. 71. 72, &c.
Annual Regiſter, p. 343.
Marſhal's Catechiſm, p. 90.

EBIONITES, a denomination in the firſt and ſecond century; ſo called from their leader Ebion, or from their poverty, which Ebionites ſignifies in Hebrew.

They believed the celeſtial miſſion of Chriſt, and his participation of a divine nature, yet they regarded him as a man born of *Joſeph* and *Mary*, according to the ordinary courſe of nature. They moreover aſſerted, that the ceremonial law, inſtituted by *Moſes*, was not only obligatory upon the Jews, but alſo upon all others, and that the obſervance of it was very eſſential to ſalvation. They obſerved both the Jewiſh ſabbath and the Chriſtian ſunday. And in celebrating the Euchariſt, made uſe of unleavened bread. They abſtained from the fleſh of animals, and even from milk.

They rejected the Old Teſtament, and in the New Teſtament received only the goſpel of St. Matthew, and made uſe of a book which they ſtyled, *The goſpel according to the Hebrews.*

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. p. 173, 174.
Hearne's Ductor Hiſtoricus, vol 2. p. 74.

EFFRONTES. So called from their ſhaving their foreheads till they bleed, and then anointing them with oil, uſing no other baptiſm but this.

They ſay, the Holy Ghoſt is nothing but a bare motion inſpired by GOD in the mind; and he is not to be adored.

Roſs's View of all Religions, p. 233.

EICETÆ, a denomination in the year 680, who affirmed

med, that in order to make prayer acceptable to GOD, it ſhould be performed dancing.

Dufreſnoy's Chronological Tables, vol. 1. *p.* 213.

ELCESAITES, a denomination in the ſecond century; from their prophet Elceſai. His fundamental doctrine was, that Jeſus Chriſt, who was born from the beginning of the world, had appeared from time to time under divers bodies.

Hiſtory of Religion, vol. 4. [*See Elceſaites.*]

ENCRATITES, or CONTINENTS, a name given to a ſect in the ſecond century, becauſe they condemned marriage, forbade the eating of fleſh, or drinking of wine, and rejected, with a ſort of horror, all the comforts and conveniencies of life. Tatian, an Aſſyrian, was the leader of this denomination. He regarded matter as the fountain of all evil: and therefore recommended, in a peculiar manner, the mortification of the body. He diſtinguiſhed the creator of the world from the Supreme Being; denied the reality of Chriſt's body. And blended the Chriſtian religion with ſeveral other tenets of the Oriental philoſophy.

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. *p.* 180.

ENERGICI, a denomination in the ſixteenth century; ſo called becauſe they held, the Euchariſt was the *energy* and *virtue* of Jeſus Chriſt; not his body, nor a repreſentation thereof.

Hiſtory of Religion, vol. 4. [*See Energici.*]

EONITES, a denomination in the twelfth century, followers of *Eon de Etoile* a gentleman of *Bretagne* Having heard it ſung in the church, *per eum, qui venturus eſt judicare vivos et mortuos*, he concluded that he was the perſon who was to judge both quick and dead, from the reſemblance between the word Eum and his name. He was followed as a great prophet. Sometimes he walked with a great number of people; ſometimes he lived in ſolitude, and

and appeared afterwards in greater ſplendor than before.—He ended his days in a miſerable priſon, and left a conſiderable number of followers, whom perſecution and death in the moſt dreadful forms could not perſuade to abandon his cauſe.

Moſheim's Eccleſiaſtical Hiſtory, vol. 2. p. 457, 458.
Broughton's Hiſtorical Library, vol. 1. p. 361.

EOQUINIANS, a denomination in the ſixteenth century; ſo called from one Eoquinus, their maſter, who taught that Chriſt did not die for the wicked, but for the faithful only.

Roſs's View of all Religions, p. 234.

EPISCOPALIANS. So called from επι and σκοπεω, They maintain, that Biſhops, Preſbyters, and Deacons, are three diſtinct ſubordinate callings in GOD's church. That the Biſhops have a ſuperiority over the Prieſts *jure divino*, and directly from GOD. To prove this point they allege, that Biſhops were inſtituted by the *apoſtles* themſelves to ſucceed them in great cities, as Timothy, at Epheſus; Titus, at Crete, &c. It is ſaid in 1ſt of Timothy, v. 19. *Againſt an Elder receive not an accuſation, but before one or two witneſſes.* Therefore, ſay they, Timothy was a judge. Preſbyters were brought before him, and he was ſuperior to them. And they aſſert that *Epiſcopacy* was the conſtitution of the primitive church. [See Part II.]

Neal's Hiſtory of the Puritans, vol. 1. p. 494.
Dr. Edwards's Remains, p. 229.

ERASTIANS. So called from *Eraſtus*, a German divine of the ſixteenth century. The paſtoral office according to him was only perſuaſive, like a profeſſor of ſciences over his ſtudents, without any power of the keys annexed. The Lord's ſupper, and other ordinances of the goſpel, were to be free and open to all. The miniſter might diſſuade the vicious and unqualified from the communion, but might

might not refuse it, or inflict any kind of censure; the punishment of all offences, either of a civil or religious nature, being referred to the civil magistrate.

Neal's History of the Puritans, vol. 3. p. 140.

ETHNOPHRONES, Greek, in English Paganizers. So they called a sect in the eighth century, who professing Christianity, joined thereto all the ceremonies of Paganism, such as judicial astrology, divinations, of all kinds, &c. and who observed all feasts, times, and seasons of the Gentiles. The word is compounded of the Greek ἔθνος nation, and φρην thought or sentiment.

Broughton's Historical Library, vol. p. 378.

EUCHITES. [See Massalians.]

EUDOXIANS, a branch of the Arians in the fourth century; so called from Eudoxus, who after the death of Arius, became head of the party. [See Arians.]

History of Religion, vol. 4. [*See Eudoxians.*]

EUNOMIANS. [See Arians.]

EUSEBIANS. So called from Eusebius, bishop of Cæsarea, in Palestine, in the fourth century. He maintained that there was a certain disparity and subordination between the persons of the Godhead. [See Arians.]

Mosheim's Ecclesiastical History, vol. 1. p. 291.

EUSTATHIANS, a denomination in the fourth century; so called from Eustathius, a monk. He prohibited marriage, the use of wine and flesh, feasts of charity, and other things of that nature. To those who were joined in wedlock, he prescribed immediate divorce. And obliged his followers to quit all they had, as incompatible with the hopes of heaven.

Mosheim's ibid. p. 313.

Bayley's Dictionary, vol. 2. [*See Eustathians.*]

EUTUCHITES,

EUTUCHITES, a denomination in the third century; ſo called from the Greek ευτυχειν which ſignifies, *to live without pain*, or *in pleaſure*.

They held that our ſouls are placed in our bodies only to honor the angels who created them. That we ought to rejoice equally in all events, becauſe to grieve would be to diſhonor the angels, their creators. They alſo held that Jeſus Chriſt was not the Son of GOD, but of an unknown God.

Boughton's Hiſtorical Library, vol. 2. p. 532.

EUTYCHIANS, a denomination in the fifth century; ſo called from Eutyches, a monk and abbot of Conſtantinople.

They maintained, that there was only one nature in Jeſus Chriſt. The divine nature, according to them, had ſo entirely ſwallowed up the human, that the latter could not be diſtinguiſhed. So that Jeſus Chriſt was merely GOD, and had nothing of humanity but the appearance.

Barclay's Dictionary. [*See Eutychians.*]

FAMILISTS, a denomination which appeared in Holland, about the year 1555.* They derive their origin from *Henry Nicholas*, a *Weſtphalian*, who ſtyled his followers the *Family of Love*. He pretended he had a commiſſion to teach mankind; and that there was no knowledge of Chriſt, nor of the ſcriptures, but in his *family*.

To prove this point, he argued from 1ſt of Cor. xiii. 5, 9, 10. *For we know but in part, and we propheſy in part: but when that which is perfect is come, then that which is imperfect ſhall be done away.* Hence he inferred that the doctrine

* This denomination appeared in England about the year 1580, where, when their founder was diſcovered, their books were ordered to be publicly burnt.

trine of Chriſt is imperfect, and a more perfect doctrine ſhould be revealed to the *Family of Love*. This denomination alſo taught the following doctrines.

I. That the eſſence of religion conſiſted in the feelings of *divine love*; and that it was a matter of the moſt perfect indifference, what opinions Chriſtians entertained concerning the divine nature, provided their hearts burned with the pure and ſacred flame of piety and love.

II. That the union of the ſoul with Chriſt transforms it into the eſſence of the Deity.

III. That the letter of the ſcripture is uſeleſs; and thoſe ſacred books ought to be interpreted in an allegorical manner.

IV. That it was lawful for them (if for their convenience) to ſwear to an untruth, either before a magiſtrate, or any other perſon who was not of their ſociety.

Moſheim's Eccleſiaſtical Hiſtory, vol. 4. p. 166.
Broughton's Hiſtorical Library, vol. 2. p. 30.
More's Myſtery of Godlineſs, p. 256.
Leigh's Critica Sacra, p. 253.
Fulfilling of the Scriptures, vol. 1. p. 166.

FARVONIANS, a branch of the Socinians; ſo called from Staniſlaus Farvonius, who flouriſhed in the ſixteenth century. He aſſerted that Chriſt had been engendered, or produced out of nothing, by the Supreme Being, before the the creation of this terreſtrial globe; and warned his diſciples againſt paying religious worſhip to the *Divine Spirit*. [See Socinians.]

Moſheim's Eccleſiaſtical Hiſtory, vol. 4. p. 201, 202.

FIFTH MONARCHY-MEN, a denomination which aroſe in the ſeventeenth century. They derived their name from their maintaining, that there will be a *fifth univerſal monarchy* under the perſonal reign of *King Jeſus* upon earth.

In

In consequence of this tenet, they aimed at the subversion of all human government.

Mosheim, ibid. p. 533.

FLACIANS, the followers of Matthias Flacius Illyricus, who flourished in the sixteenth century. He taught that *original sin is the very substance of human nature.* And that the fall of man was an event, which extinguished in the human mind every virtuous tendency, every noble faculty, and left nothing behind it but universal darkness and corruption.

Mosheim, ibid. p. 43.

FLAGELLANTS, a denomination which sprang up in Italy in the year 1260, and was thence propagated through almost all the countries of Europe. They derive their name from the Latin *flagello*, to *whip*. The society that embraced this new discipline ran in multitudes, composed of persons of both sexes, and all ranks and ages, through the public streets, with whips in their hands, lashing their naked bodies with the most astonishing severity, with a view to obtain the divine mercy for themselves and others, by their voluntary mortification and penance. This sect made their appearance anew in the fourteenth century, and taught, among other things, that flagellation was of equal virtue with baptism and the other sacraments. That the forgiveness of all sins was to be obtained by it from GOD, without the merit of Jesus Christ. That the old law of Christ was soon to be abolished, and that a new law, enjoining the baptism of blood, to be administred by whipping, was to be substituted in its place.

A new denomination of Whippers arose in the fifteenth century, who rejected the sacraments and every branch of external worship, and placed their only hopes of salvation in *faith* and *flagellation*.

Mosheim's Ecclesiastical History, vol. 3. *p.* 94, 206, 277.

FLANDRIANS. [See Mennonites.]

FLORINIANS, a branch of the Valentinians, in the ſecond century; ſo called from Florinus, their leader. [See Valentinians.]

Moſheim, ibid. vol. 1. *p.* 189.

FRATRES ALBATI, a name which diſtinguiſhed a denomination in the fifteenth century. They owed their origin to a certain prieſt, who deſcended from the Alps, arrayed in a white garment, and accompanied with a prodigious number of both ſexes, who, after the example of their chief, were alſo clothed in white linen. Hence they acquired the name *Fratres Albati*, i. e. *White Brethren.* They went in a kind of proceſſion through ſeveral provinces, following a croſs, which their leader held erected like a ſtandard, and by the ſtriking appearance of their ſanctity and devotion, captivated to ſuch a degree the minds of the people, that perſons of all ranks and orders, flocked in crouds to augment their number. The new chief exhorted his followers to appeaſe the anger of an incenſed Deity; emaciated his body by voluntary acts of mortification and penance, endeavoured to perſuade the European nations to renew the war againſt the Turks in *Paleſtine;* and pretended, that he was favored with divine viſions, which inſtructed him in the will and in the ſecrets of heaven.

Moſheim, ibid. vol. 3. *p.* 275.

FRATRICELLI, in Engliſh *Little Brothers*, a denomination which appeared in Italy about the year 1298, and ſpread all over Europe. Their origin is attributed by ſome to one Herman Pongilup, who pretended that eccleſiaſtics ought to have no poſſeſſion of their own.

Broughton's Hiſtorical Library, vol. 1. *p.* 427.

FRENCH-PROPHETS. They firſt appeared in Dauphiny and Vivarais. In the year 1688 five or ſix hundred Proteſtants

Proteſtants of both ſexes gave themſelves out to be Prophets, and inſpired of the Holy Ghoſt. They ſoon became ſo numerous, that there were many thouſands of them inſpired.* They had ſtrange fits, which came upon them with tremblings and faintings as in a ſwoon, which made them ſtretch out their arms and legs, and ſtagger ſeveral times before they dropped down. They ſtruck themſelves with their hands; they fell on their backs; ſhut their eyes, and heaved with their breaſts. They remained a while in trances, and coming out of them with twitchings, uttered all which came into their mouths. They ſaid they ſaw the *heavens* open, the *angels*, *paradiſe*, and *hell*. Thoſe who were juſt on the point of receiving the ſpirit of prophecy, dropped down, not only in the aſſemblies, crying out *mercy*, but in the fields, and in their own houſes. The leaſt of their aſſemblies made up four or five hundred, and ſome of them amounted to even three or four thouſand perſons. When the *Prophets* had for a while been under agitations of body, they began to propheſy. The burden of their prophecies was, *amend your lives; repent ye; the end of all things draws nigh*. The hills rebounded with their loud cries for *mercy*; and with imprecations againſt the *Prieſts*, the *Church*, the *Pope*, and againſt the *Antichriſtian dominion*; with predictions of the approaching fall of Popery.—All they ſaid at theſe times was heard and received with reverence and awe.

In the year 1706, three or four of theſe *Prophets* came over into England, and brought their *prophetic ſpirit* along with them; which diſcovered itſelf in the ſame ways and manners, by extaſies and agitations, and inſpirations under them, as it had done in France. And they propagated the like ſpirit to others, ſo that before the year was out, there were two or three hundred of theſe *Prophets* in and about London, of both ſexes, of all ages, men, women, and children;

* They were people of all ages and ſexes, without diſtinction, though the greateſt part of them were boys and girls from ſix or ſeven to twenty-five years of age.

dren ; and they had delivered under inſpiration, four or five hundred *prophetic* warnings.

The great thing *they* pretended by their ſpirit was, to give warning of the *near approach of the kingdom of* GOD, *the happy times of the church, the millennium ſtate.* Their meſſage was, (and they were to proclaim it as heralds to the Jews, and every nation under heaven, beginning firſt at England,) That the grand *jubilee ;* the acceptable year of the LORD ; the accompliſhment of thoſe numerous ſcriptures concerning the *new heavens* and the *new earth ;* the *kingdom of the Meſſiah ;* the *marriage of the Lamb ;* the *firſt reſurrection ;* or the *new Jeruſalem deſcending from above,* were *now* even at the door. That this great operation was to be wrought, on the part of man, by ſpiritual arms only, proceeding from the mouths of thoſe, who ſhould, by inſpiration, or the mighty gift of the Spirit, be ſent forth in great numbers to labor in the vineyard. That this miſſion of his ſervants ſhould be witneſſed to, by ſigns and wonders from heaven, by a deluge of judgments on the wicked univerſally throughout the world, as *famine, peſtilence, earthquakes,* &c. That the exterminating angels, ſhall root out the tares, and there ſhall remain upon earth only good corn. And the works of men being thrown down, there ſhall be but one LORD, one *faith,* one *heart,* and one *voice,* among mankind. They declared, that all the great things they ſpoke of, *would be manifeſt over the whole earth, within the term of three years.*

Theſe *Prophets* alſo pretended to the gift of languages ; of diſcerning the ſecrets of the heart ; the gift of miniſtration of the ſame ſpirit to others by the laying on of hands, and the gift of healing.

To prove they were really inſpired by the Holy Ghoſt, they alleged the complete joy and ſatisfaction they experienced ; the ſpirit of prayer which was poured forth upon them ; and the anſwer of their prayers by GOD.

Chauncy's Works, vol. 3. p. 2, 3, 4, 10, 11, 25, 28, 31, 37, 38, 39.

GAINITÆ,

GAIANITÆ, a denomination which ſprang from the Eutychians. They derive their name from Gaian, a biſhop of Alexandria, in the ſixth century, who denied that Jeſus Chriſt, after the hypoſtatical union, was ſubject to any of the infirmities of human nature.

Hiſtory of Religion, vol. 4. [*See Gaianitæ.*]

GAZARES, a denomination which appeared about the year 1197, at Gazare, a town of Dalmatia. They held almoſt the ſame opinions with the *Albigenſes;* but their diſtinguiſhing tenet was, that no human power had a right to ſentence men to death for any crime whatever.

Broughton's Hiſtorical Library, vol. 1. *p.* 598.

GEORGIANS. [See Iberians.]

GNOSIMACHI, a name which diſtinguiſhed thoſe in the ſeventh century, who were profeſſed enemies to the *Gnoſis,* i e. the ſtudied knowledge, or *ſcience* of Chriſtianity; which they reſted wholly on good works, calling it an uſeleſs labor to ſeek for knowledge in the ſcripture. In ſhort, they contended for the practice of morality in all ſimplicity, and blamed thoſe who aimed at improving and perfecting it by a deeper knowledge and inſight into the doctrines and myſteries of religion. The *Gnoſimachi* were the very reverſe of the *Gnoſtics.* [See Gnoſtics.]

Broughton, ibid. p. 599.

GNOSTICS. This denomination ſprang up in the firſt century. Several of the diſciples of Simon Magus held the principles of his philoſophy, together with the profeſſion of Chriſtianity, and were diſtinguiſhed by the appellation of Gnoſtics, from their boaſting of being able to reſtore mankind to the knowledge, γνωσις of the Supreme Being, which had been loſt in the world. This party was not conſpicuous

ous for its numbers or reputation before the time of Adrian.* It derives its origin from the Oriental philoſophy. The doctrine of a ſoul, diſtinct from the body, which had pre-exiſted in an angelic ſtate, and was, for ſome offence committed in that ſtate, degraded, and confined to the body as a puniſhment, had been the great doctrine of the eaſtern ſages from time immemorial. Not being able to conceive how evil in ſo great an extent, could be ſubſervient to good, they ſuppoſed that good and evil have different origins. So mixed a ſyſtem as this is, they therefore thought to be unworthy of infinite wiſdom and goodneſs. They looked upon matter as the ſource of all evil, and argued in this manner: There are many evils in this world, and men ſeem impelled by a natural inſtinct, to the practice of thoſe things which reaſon condemns; but that eternal Mind, from which all ſpirits derive their exiſtence, muſt be inacceſſible to all kinds of evil, and alſo of a moſt perfect and beneficent nature. Therefore the origin of thoſe evils, with which the univerſe abounds, muſt be ſought ſome where elſe than in the Deity. It cannot reſide in him who is all perfection; therefore, it muſt be without him. Now there is nothing without or beyond the Deity but matter; therefore matter is the centre and ſource of all evil and of all vice. Having taken for granted theſe principles, they proceeded further, and affirmed, that matter was eternal, and derived its preſent form, not from the will of the ſupreme GOD, but from the creating power of ſome inferior intelligence, to whom the world and its inhabitants owed their exiſtence. As a proof of their aſſertion, they alleged, that it was incredible the ſupreme Deity, perfectly good, and infinitely removed from all evil, ſhould either create, or modify matter, which is eſſentially malignant and corrupt; or, beſtow upon it in any degree, the riches of his wiſdom and liberality.

In

* Under the general appellation of Gnoſtics, are comprehended all thoſe, who in the firſt ages of Chriſtianity, blended the Oriental philoſophy with the doctrines of the goſpel.

In their ſyſtem it was generally ſuppoſed, that all intelligences had only one ſource, viz. the divine Mind. And to help out the doctrine concerning the origin of evil, it was imagined, that though the divine Being himſelf was eſſentially and perfectly good, thoſe intelligences, or ſpirits, who were derived from him, and eſpecially thoſe who were derived from them, were capable of depravation. It was further imagined, that the derivation of thoſe inferior intelligent beings from the Supreme, was by a kind of efflux or emanation, a part of the ſubſtance being detached from the reſt, but capable of being abſorbed into it again.* To thoſe intelligences derived mediately or immediately from the divine Mind, the author of this ſyſtem did not ſcruple to give the name of gods, thinking ſome of them capable of a power of modifying matter.

The oriental ſages expected the arrival of an extraordinary meſſenger of the Moſt High upon earth; a meſſenger inveſted with a divine authority; endowed with the moſt eminent ſanctity and wiſdom; and peculiarly appointed to enlighten with the knowledge of the Supreme Being, the darkened minds of miſerable mortals, and to deliver them from the chains of the tyrants and uſurpers of this world. When therefore ſome of theſe philoſophers perceived that Chriſt and his followers wrought miracles of the moſt amazing kind, and alſo of the moſt ſalutary nature to mankind, they were eaſily induced to connect their fundamental doctrines with Chriſtianity, by ſuppoſing him the great meſſenger expected from above, to deliver men from the power of the

* The great boaſt of the Gnoſtics, was their doctrine concerning the derivation of various intelligences from the *Supreme Mind*, which they thought to be done by *emanation* or *efflux*. And as thoſe were equally capable of producing other intelligences in the ſame manner, and ſome of them were male, and others female, there was room for endleſs combinations of them. It is ſuppoſed, that the apoſtle Paul, when he cenſures *endleſs genealogies* and *fables*, has reference to the philoſophy of the Gnoſtics.

the malignant genii, or ſpirits, to whom, according to their doctrine, the world was ſubjected, and to free their ſouls from the dominion of corrupt matter. But though they conſidered him as the Supreme GOD, ſent from the pleroma, or habitation of the everlaſting Father, they deny his divinity, looking upon him as inferior to the Father. They rejected his humanity, upon the ſuppoſition that every thing concrete and corporeal is in itſelf eſſentially and intrinſically evil. Hence the greateſt part of the Gnoſtics denied that Chriſt was clothed with a real body, or that he ſuffered really for the ſake of mankind, the pains and ſorrows which he is ſaid to have endured in the ſacred hiſtory. They maintained, that he came to mortals with no other view, than to deprive the tyrants of this world of their influence upon virtuous and heaven born ſouls, and deſtroying the empire of theſe wicked ſpirits, to teach mankind how they might ſeparate the divine mind from the impure body, and render the former worthy of being united to the Father of ſpirits.

Their perſuaſion, that evil reſided in matter, rendered them unfavorable to wedlock; and led them to hold the doctrine of the reſurrection of the body in great contempt. They conſidered it as a mere clog to the immortal ſoul; and ſuppoſed, that nothing was meant by it, but either a moral change in the minds of men, which took place before they died; or that it ſignified the aſcent of the ſoul to its proper abode in the ſuperior regions, when it was diſengaged from its earthly encumbrance. The notion, which this denomination entertained, that the malevolent genii preſided in nature, and that from them proceed all diſeaſes and calamities, wars and deſolations, induced them to apply themſelves to the ſtudy of magic, to weaken the powers, or ſuſpend the influences of theſe malignant agents.

The Gnoſtic doctrine concerning the creation of the world by one, or more inferior beings of an evil, or at leaſt of an imperfect nature, led them to deny the divine authority of the

the books of the Old Teſtament; and when they were challenged to produce authorities for their doctrines, ſome referred to writings of Abraham, Zoroaſter, Chriſt, and his apoſtles. Others boaſted of their having drawn their opinions from ſecret doctrines of Chriſt. Others, that they had arrived to theſe degrees of wiſdom by an innate vigor of mind. Others, that they were inſtructed by Theudas, a diſciple of St. Paul, and by Matthias, one of the friends of our Lord.

As the Gnoſtics were philoſophic and ſpeculative people, and affected refinement, they did not make much account of public worſhip, or of poſitive inſtitutions of any kind. They are ſaid, not to have had any order in their churches.

As many of this denomination thought that Chriſt had not any real body, and therefore had not any proper fleſh and blood, it ſeems on this account, when they uſed to celebrate the Euchariſt, they did not make any uſe of wine, which repreſents the blood of Chriſt, but of water only.

We have fewer accounts of what they thought or did with reſpect to baptiſm, but it ſeems that ſome of them at leaſt diſuſed it. And it is ſaid, that ſome abſtained from the Euchariſt, and from prayer.

The greateſt part of this denomination adopted rules of life, which were full of auſterity, recommending a ſtrict and rigorous abſtinence, and preſcribed the moſt ſevere bodily mortifications, from a notion, that they had a happy influence in purifying and enlarging the mind, and in diſpoſing it for the contemplation of celeſtial things. That ſome of the Gnoſtics, in conſequence of making no account of the body, might think, that there was neither good nor evil in any thing relating to it; and therefore ſuppoſe themſelves at liberty to indulge in any ſenſual exceſſes, is not impoſſible; though it is more probable, that, every thing of this nature

nature would be greatly exaggerated by the enemies of this denomination.*

The Egyptian Gnoſtics are diſtinguiſhed from the Aſiatic, by the following difference in their religious ſyſtem.

I. That beſides the exiſtence of a Deity, they maintained that alſo of an eternal matter, endued with life and motion, yet they did not acknowledge an eternal principle of darkneſs, or the evil principle of the Perſians.

II. They ſuppoſed that our bleſſed Saviour was a compound of two perſons, of the man Jeſus, and of Chriſt the Son of GOD; that the divine nature entered into the man Jeſus, when he was baptized by John in the river *Jordan*, and departed from him, when he was ſeized by the Jews.

III. They attributed to Chriſt a real, not an imaginary body.

IV. Their diſcipline, with reſpect to life and manners, was much leſs ſevere than that of the Aſiatic ſect.

Both theſe branches of the Gnoſtics were ſubdivided into various denominations. [See Antitactes, Aſcodrutes, Bardeſaniſtes, Baſilidians, Bogomiles, Carpocratians, Cerdonians, Cerinthians, Marcoſians, Ophites, Saturnians, Simonians, and Valentinians.]

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. *p.* 69. 70, 107, 108, 109.
Prieſtley's Eccleſiaſtical Hiſtory, vol. 1. *p.* 51, 183, 185, 186.
Hiſtory of Early Opinions, vol. 1. *p.* 120.
Percival's Diſſertations.

GORTONIANS, a denomination which ſprang from the Antinomians, and made great diſturbance in New-England, in the year 1643. Samuel Gorton was the leader of this denomination. He was charged with maintaining the ſentiments of the Antinomians, and Familiſts.

Hutchinſon's Hiſtory, vol. 1. *p.* 117.

GREEK-CHURCH.

* See Lardner's Works, vol. 9. In which he ſhews, that the opinions of moſt ancient ſects have been miſrepreſented.

GREEK-CHURCH. In the eighth century there arose a difference between the eastern and western churches; which was carried on with great vehemence during the ninth century. And in the eleventh century, a total separation took place. At that time the patriarch Michael Cerularius, who was desirous to be freed from the Papal authority, published an invective against the Latin-church, and accused its members of maintaining various errors. Pope Leo IX retorted the charge, and sent legates from Rome to Constantinople. The Greek patriarch refused to see them. Upon which they excommunicated him and his adherents publicly in the church of St. Sophia, A. D. 1054. The Greek patriarch excommunicated these legates with all their adherents and followers in a public council; and procured an order of the emperor for burning the act of excommunication, which they had pronounced against the Greeks. This rupture has never been healed, and at this day a very considerable part of the world profess the religion of the Greek or Eastern church.

The Nicene and Athanasian creeds are the symbols of faith in this church.

The principal points which distinguish the Greek-Church from the Latin are as follow.

I. They maintain, that the Holy Ghost proceeds from the Father only, and not from the Father and Son.

II. They disown the authority of the Pope, and deny that the church of Rome is the true catholic church.

III. They do not affect the character of infallibility.

IV. They utterly disallow of works of supererogation, indulgencies, and dispensations.

V. They admit of prayers and services for the dead as an ancient and pious custom. And even pray for the remission of their sins. But will not allow the doctrine of purgatory.

gatory, or determine any thing dogmatically concerning the ſtate of departed ſouls.*

VI. They do not baptize their children till they are three, four, five, ten, nay, ſometimes eighteen years of age.†

VII. The *chriſm*, or *baptiſmal unction*, immediately follows the immerſion of baptiſm. The prieſt anoints the perſon baptized in the principal parts of the body, with an ointment, conſecrated with many curious circumſtances, for that purpoſe, by a biſhop. This chriſm is called the unction with ointment; *extreme unction* is called the conſecration with holy oil. This chriſm is a myſtery peculiar to the Greek communion, and holds the place of *confirmation* in the Roman. It is ſtyled, *The ſeal of the gift of the Holy Ghoſt.*

VIII. They inſiſt that the ſacrament of the Lord's ſupper ought to be adminiſtered in both kinds.‡ And they give the ſacrament to children immediately after baptiſm.

IX. They exclude *confirmation*, *matrimony*, and *extreme unction* out of the ſeven ſacraments.

X. They deny *auricular confeſſion* to be a divine precept, and ſay, it is only a poſitive inſtitution of the church. Confeſſion and abſolution conſtitute this myſtery § in the Greek-Church, in which penance does not make a neceſſary part.

XI.

* The Greeks, and all the Eaſtern nations in general, are of opinion, that departed ſouls will not be immediately and perfectly happy; and the firſt paradiſe will be a ſtate of repoſe, and the next of eternal felicity.

† They perform baptiſm, by dipping the perſon three times under water diſtinctly, in the name of the Father, Son, and Holy Ghoſt.

‡ The napkin which is ſpread upon the holy table muſt be conſecrated by a biſhop, and have ſome ſmall particles of the relics of a martyr mixed in the web, without which the Euchariſt cannot be adminiſtered.

§ The ſacraments are called myſteries, in the Greek-Church,

XI. They do not pay any religious homage to the Euchariſt.

XII. They adminiſter the communion to the laity, both in ſickneſs and health.

XIII. They do not admit of any images in baſs-relief, or emboſſed work; but uſe painting and ſculpture in ſilver.

XIV. They permit their ſecular clergy to marry once, but never twice, unleſs they renounce their function, and become laymen.*

XV. They condemn all fourth marriages.

The invocation of ſaints, and tranſubſtantiation are alike received by the Greek and Latin churches.

They obſerve a number of holy days; and keep four faſts in the year more ſolemn than the reſt, of which the faſt in Lent, before Eaſter, is the chief.

The ſervice of the Greek-Church is too long and complicated, to be particularly deſcribed in this work. The greateſt part conſiſts in pſalms and hymns.

Five orders of prieſthood belong to the Greek-Church, viz. biſhops, prieſts, deacons, ſubdeacons, and readers, which laſt, includes ſingers &c.

The epiſcopal order is diſtinguiſhed by the titles of metropolitan, archbiſhops, and biſhops.

The riches of ſome of the Greek-Churches, and monaſteries, in jewels, particularly pearls, in plate, and in the habits of the clergy, are very great, and reckoned not much inferior to thoſe in Roman Catholic countries.

For an account of the extent of the Greek, or Eaſtern Church, See Part II.

King's Hiſtory of the Greek-Church, p. 11, 16, 17, 29, 131, 132, 134.

Millot's Elements of Hiſtory, vol. 2. *p.* 206.

Father

* Their regular, or monaſtic clergy are never allowed to marry.

Father Simon's Religion of the Eaſtern Nations, p. 5, 6, 7, 8.
Thevenot's Travels, p. 412.
Broughton's Hiſtorical Library, vol. 1. *p.* 145, 146, 147.
Hiſtory of Religion, No. 6. *p.* 251, 253.

HATTEMISTS, a Dutch denomination which aroſe in the ſeventeenth century. The derive their name from Pontium Van Hattem, a miniſter in the province of Zealand. He interpreted the Calviniſtic doctrine concerning *abſolute decrees*, ſo as to deduce from it the ſyſtem of a *fatal* and *uncontrollable neceſſity*. Having laid down this principle to account for the origin of all events, he denied the difference between *moral good* and *evil*, and the corruption of human nature.

Hence he concluded, that mankind were under no ſort of obligation to correct their manners, to improve their minds, or to endeavour after a regular obedience to the divine laws—That the whole of religion conſiſted not in *acting* but in ſuffering—And that all the precepts of Jeſus Chriſt are reducible to this ſingle one, that we bear with cheerfulneſs and patience the events that happen to us through the divine will, and make it our conſtant and only ſtudy to maintain a permanent tranquillity of mind.

This denomination alſo affirmed, that Chriſt had not ſatisfied the divine juſtice, nor made an expiation for the ſins of men by his death and ſufferings, but had only ſignified to us, by his mediation, that there was nothing in us that could offend the Deity. They maintained that this was Chriſt's manner of juſtifying his ſervants, and preſenting them blameleſs before the tribunal of GOD.*

They

* This opinion was peculiar to the Hattemiſts, and diſtinguiſhed them from the Verſchoriſts.

They also taught, *That* GOD *does not punish men* for *their sins, but* by *their sins.*

Mosheim's Ecclesiastical History, vol. 4. *p.* 553, 554.

HELSAITES, a denomination which arose in the second century. They denied some parts of the Old and New Testament; did not own St. Paul to be an apostle; and thought it an indifferent thing, if in *persecution, they denied the faith in words.* They received a certain book, which they said came down from heaven, and contained their doctrine.

Athenian Oracle, vol. 2. *p.* 128.

HENRICIANS, a denomination in the twelfth century, founded by Henry, a monk. He rejected the baptism of infants, censured with severity the licentious manners of the clergy; and treated the festivals and ceremonies of the church with the utmost contempt.

Mosheim's Ecclesiastical History, vol. 2. *p.* 448.

HERACLEONITES, a branch of the Valentinians, in the second century. They derived their name from Heracleon, who maintained that the world was not the immediate production of the Son of GOD; but that he was only the occasional cause of its being created by the *Demiurgus.* The Heracleonites denied the authority of the prophecies of the *Old Testament*, maintaining that they were mere random sounds in the air; and that St. John the Baptist was the only true voice which directed to the Messiah.

Broughton's Historical Library, vol. 1. *p.* 484.

HERMOGENIANS, a denomination which arose towards the close of the second century; so denominated from Hermogenes, a painter by profession.—He regarded *matter* as the fountain of all evil, and could not persuade himself that GOD had created it from nothing by an almighty act of his will. Therefore he maintained, that the world, with whatever it contains, as also the souls of men,

and

and other ſpirits, were formed by the Deity from an uncreated and eternal maſs of corrupt *matter*.

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. *p.* 190.

HERRENHUTTERS. [See Moravians.]

HETEROUSIANS, a name given to one of the Arian diviſions. [See Arians.]

HIERACITES, a denomination in the third century; ſo called from their leader Hierax, a philoſopher and magician of Egypt. Hierax maintained, that the principal object of Chriſt's office and miniſtry, was the promulgation of a *new law*, more ſevere and perfect than that of *Moſes*. Hence he concluded, that the uſe of fleſh, wine, wedlock, and of other things agreeable to the outward ſenſes, which had been permitted under the Moſaic diſpenſation, was ab-abſolutely prohibited and abrogated by Chriſt. He excluded from the kingdom of heaven, children, who died before they had arrived to the uſe of reaſon; and that, upon the ſuppoſition, that GOD was bound to adminiſter the rewards of futurity to thoſe only, who had fairly finiſhed their victorious conflict with the body and its luſts. He maintained alſo, that Melchiſedec was the Holy Ghoſt. His diſciples taught, that the *Word*, or Son of GOD, was contained in the *Father*, as a little veſſel in a great one; whence they had the name of Metangiſmonites, from the Greek word μεταγγισμονος which ſignifies *contained* in a veſſel.

Hierax alſo denied the doctrine of the reſurrection of the body.

Moſheim, ibid. p. 246.
Broughton's Hiſtorical Library, vol. 1. *p.* 493.

HOMOUSIANS, a name given to a branch of the Arians. [See Arians.]

HOPKINSIANS. So called from the Rev. Samuel Hopkins, D. D. paſtor of the firſt congregational church at Newport;

Newport ; who, in his ſermons and tracts, has made ſeveral additions to the ſentiments firſt advanced by the celebrated Mr. Jonathan Edwards, late Preſident of New-Jerſey College.*

The following is a ſummary of the diſtinguiſhing tenets of this denomination, together with a few of the reaſons of which they make uſe to ſupport their ſentiments :

I. That all true *virtue*, or real *holineſs*, conſiſts in *diſintereſted benevolence*.

The object of benevolence is univerſal Being, including GOD, and all intelligent creatures. It wiſhes and ſeeks the good of every individual, ſo far as is conſiſtent with the greateſt good of the whole, which is compriſed in the glory of GOD, and the perfection and happineſs of his kingdom.

The law of GOD is the ſtandard of all moral rectitude, or holineſs.† This is reduced into love to GOD, and our neighbour as ourſelves ; and univerſal good-will comprehends all the love to GOD, our neighbour, and ourſelves, required in the divine law. And therefore muſt be the whole of holy obedience. Let any ſerious perſon think what are the particular branches of true piety ; when he has viewed each one by itſelf, he will find, that diſintereſted, friendly affection is its diſtinguiſhing characteriſtic. For inſtance, all the holineſs in pious fear, which diſtinguiſhes it from

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* This denomination ſuppoſe, that this eminent divine not only illuſtrated and confirmed the main doctrines of Calviniſm, but brought the whole ſyſtem to a greater degree of conſiſtency and perfection, than any who had gone before him. And they profeſs only to purſue the ſame deſign of ſtill further perfecting the ſame ſyſtem.

† The law requires us to love GOD with all our hearts, becauſe he is the LORD, becauſe he is juſt ſuch a Being as he is. On this account, primarily and antecedently to all other conſiderations, he is infinitely amiable ; and therefore, on this account, primarily and antecedently to all other conſiderations, he ought to appear infinitely amiable in our eyes.

the fear of the wicked, consists in *love*. Again, holy gratitude is nothing but good-will to GOD and our neighbour, in which we ourselves are included, and correspondent affection excited by a view of the good-will and kindness of GOD.

Universal good-will also implies the whole of the duty we owe to our neighbor. For justice, truth, and faithfulness, are comprised in universal benevolence. So are temperance and chastity. For, an undue indulgence of our appetites and passions is contrary to benevolence, as tending to hurt ourselves or others; and so opposite to the general good, and the divine command, in which all the crime of such indulgence consists. In short, all *virtue* is nothing but *benevolence* acted out in its proper nature and perfection, or love to GOD and our neighbour made perfect in all its genuine exercises and expressions.

II. That all *sin* consists in *selfishness*.

By this is meant, an interested, selfish affection, by which a person sits himself up as supreme, and the only object of regard; and nothing is good or lovely, in his view, unless suited to promote his own private interest. This self-love is in its whole nature and every degree of it, enmity against GOD. *It is not subject to the law of* GOD; and is the only affection that can oppose it. It is the foundation of all spiritual blindness; and therefore the source of all the open idolatry in the heathen world, and false religion under the light of the gospel. All this is agreeable to that self-love which opposes GOD's true character. Under the influence of this principle, men depart from truth, it being itself the greatest practical lie in nature, as it sets up that which is comparatively nothing, above Universal Existence. Self-love is the source of all profaneness and impiety in the world; and of all pride and ambition among men, which is nothing but selfishness acted out in this particular way. This is the foundation of all covetousness and sensuality; as it blinds people's eyes, contracts their hearts, and sinks them

them down, ſo that they look upon earthly enjoymentss as the greateſt good. This is the ſource of all falſehood, injuſtice, and oppreſſion, as it excites mankind by undue methods to invade the property of others.—Self-love produces all the violent paſſions, envy, wrath, clamor, and evil ſpeaking, and every thing contrary to the divine law, is briefly comprehended in this fruitful ſource of all iniquity, *ſelf-love.*

III. That there are no promiſes of *regenerating grace* made to the *doings of the unregenerate.*

For as far as men act from ſelf-love, they act from a bad end. For thoſe who have no true love to GOD, really do no duty, when they attend on the externals of religion. And as the unregenerate act from a ſelfiſh principle, they do nothing which is commanded. Their impenitent doings are wholly oppoſed to repentance and converſion, therefore not implied in the command, To repent, &c. So far from this, they are altogether diſobedience to the command.* Hence it appears, that there are no promiſes of ſalvation to the doings of the unregenerate.

IV. That the impotency of ſinners, with reſpect to believing in Chriſt, is not natural but *moral.*

For

* The author of the Moral Diſquiſitions, while comparing Hopkinſian-Calviniſts, with real Calviniſts has this inference.

It is evident, that Hopkinſian ſentiments are only the genuine flouriſhing and fruitful branches of the Calviniſtic tree. For the Hopkinſians plead that there is no duty in the actions of ſinners, becauſe they are totally depraved. As total depravity, therefore, is the great pillar in the Calviniſtic theory, there is no more difference between Calviniſts and Hopkinſians, than there is between a tree and its branches, or between firſt principles and conſequences. The broad foundation which ſupports our ample ſuperſtructure, was long ſince deeply and firmly laid in the firſt principles of Calviniſm. To ſupport our theory, we need no firſt principles, except thoſe which Calviniſts have adopted and improved againſt Pelagians and Arminians. [See Spring's Moral Diſquiſitions, p. 40.]

For it is a plain dictate of common ſenſe, that natural impoſſibility excludes all blame. But an unwilling mind is univerſally conſidered as a crime, and not as an excuſe, and is the very thing wherein our wickedneſs conſiſts. That the impotence of the ſinner is owing to a diſaffection of heart, is evident from the promiſes of the goſpel. When any object of good is propoſed and promiſed to us upon aſking, it clearly evinces that there can be no impotency in us with reſpect to obtaining it, beſide the diſapprobation of the *will;* and that inability which conſiſts in diſinclination, never renders any thing improperly the ſubject of precept or command.

V. That in order to faith in Chriſt, a ſinner muſt approve in his heart of the divine conduct, even though GOD ſhould caſt him off forever; which, however, neither implies *love to miſery*, nor *hatred of happineſs*,*

For, if the law is good, death is due to thoſe who have broken it. The Judge of all the earth cannot but do right. It would bring everlaſting reproach upon his government to ſpare us, conſidered merely as in ourſelves. When this is felt

* As a particle of water is ſmall in compariſon of a generous ſtream, ſo the man of humility feels ſmall before the great family of his fellow creatures. He values his ſoul, but when he compares it to the great ſoul of mankind, he almoſt forgets and loſes ſight of it; for the governing principle of his heart is to eſtimate things according to their worth. When, therefore, he indulges a humble compariſon with his Maker, he feels loſt in the infinite fulneſs and brightneſs of divine love, as a ray of light is loſt in the ſun, and a particle of water in the ocean. It inſpires him with the moſt grateful feelings of heart, that he has opportunity to be in the hand of GOD, as clay in the hand of the potter: and as he conſiders himſelf in this humble light, he ſubmits the nature and ſize of his future veſſel entirely to GOD. As his pride is loſt in the duſt, he looks up with pleaſure towards the throne of GOD, and rejoices with all his heart in the rectitude of the divine adminiſtration.

felt in our hearts, and not till then, we ſhall be prepared to look to the free grace of GOD through the redemption which is in Chriſt, and to exerciſe faith in his blood, *who is ſet forth to be a propitiation to declare* GOD's *righteouſneſs, that he might be juſt, and yet be the juſtifier of him who beliveth in Jeſus.*

VI. That the infinitely wiſe and holy GOD has exerted his omnipotent power in ſuch a manner, as he purpoſed ſhould be followed with the exiſtence and entrance of *moral evil* in the ſyſtem.

For it muſt be admitted on all hands, that GOD has a perfect knowledge, foreſight, and view of all poſſible exiſtences and events. If that ſyſtem and ſcene of operation, in which moral evil ſhould never have exiſtence, was actually *preferred* in the divine mind, certainly the Deity is infinitely diſappointed in the iſſue of his own operations. Nothing can be more diſhonorable to GOD, than to imagine that the ſyſtem, which is actually formed by the divine hand, and which was made for his pleaſure and glory, is yet, not the fruit of wiſe contrivance and deſign.

VII. That the introduction of *ſin*, is, upon the whole, for the *general good.*

For the wiſdom and power of the Deity are diſplayed in carrying on deſigns of the *greateſt good:* and the exiſtence of *moral evil* has undoubtedly occaſioned a more full, perfect, and glorious diſcovery of the infinite perfections of the divine nature, than could otherwiſe have been made to the view of creatures. If the extenſive manifeſtations of the pure and holy nature of GOD, and his infinite averſion to ſin, and all his inherent perfections, in their genuine fruits and effects, is either itſelf the greateſt good, or neceſſarily contains it; it muſt neceſſarily follow, that the introduction of *ſin* is for the *greateſt good.*

VIII. That repentance is before faith in Chriſt.

By

By this is not intended, that repentance is before a ſpeculative belief of the *being* and *perfections* of GOD, and of the *perſon* and *character* of Chriſt; but only, that true repentance is previous to a ſaving faith in Chriſt, in which the believer is united to Chriſt, and entitled to the benefits of his mediation and atonement. That repentance is before faith in this ſenſe, appears from ſeveral conſiderations.

1*ſt.* As repentance and faith reſpect different objects, ſo they are diſtinct exerciſes of the heart, and therefore one not only may, but muſt be prior to the other.

2*d.* There may be genuine repentance of ſin without faith in Chriſt; but there cannot be true faith in Chriſt without repentance of ſin: and ſince repentance is neceſſary in order to faith in Chriſt, it muſt neceſſarily be prior to faith in Chriſt.

3*d.* John the Baptiſt, Chriſt, and his apoſtles, taught, that repentance is before faith. John cried, *Repent, for the kingdom of heaven is at hand:* intending, that true repentance was neceſſary in order to embrace the goſpel of the kingdom. Chriſt commanded, *Repent ye, and believe the goſpel.* And Paul preached *repentance toward* GOD, *and faith toward our Lord Jeſus Chriſt.*

IX. That though men became ſinners by Adam according to a divine conſtitution, yet they have, and are accountable for no ſins but perſonal. For,

1*ſt.* Adam's act in eating the forbidden fruit was not the act of his poſterity, therefore, they did not ſin at the ſame time he did.

2*d.* The ſinfulneſs of that act could not be transferred to them afterwards; becauſe the ſinfulneſs of an act can no more be transferred from one perſon to another, than an act itſelf. Therefore,

3*d.* Adam's act in eating the forbidden fruit was not the cauſe, but only the occaſion of his poſterity's being ſinners.

ners. God was pleaſed to make a conſtitution, that, if Adam remained holy through his ſtate of trial, his poſterity ſhould, in conſequence of it, be holy too; but if he ſinned, his poſterity, in conſequence of it, ſhould be ſinners too. Adam ſinned, and now God brings his poſterity into the world ſinners. *By* Adam's ſin we are become ſinners, not *for* it; his ſin being only the *occaſion*, not the *cauſe* of our committing ſins.

X. That though believers are juſtified through Chriſt's righteouſneſs, yet his righteouſneſs is not transferred to them. For,

1*ſt.* Perſonal righteouſneſs can no more be transferred from one perſon to another than perſonal ſin.

2*d.* If Chriſt's perſonal *righteouſneſs* were transferred to *believers*, they would be as perfectly holy as Chriſt, and ſo ſtand in no need of forgiveneſs. But,

3*d.* Believers are not conſcious of having Chriſt's perſonal righteouſneſs, but feel and bewail much in-dwelling ſin and corruption. And,

4*th.* The ſcripture repreſents believers as receiving only the *benefits* of Chriſt's righteouſneſs in juſtification, or their being pardoned and accepted for Chriſt's righteouſneſs ſake. And this is the proper ſcripture notion of imputation. Jonathan's righteouſneſs was imputed toMephiboſheth, when David ſhewed kindneſs to him for his father Jonathan's ſake.

The Hopkinſians warmly advocate the doctrine of the divine decrees, the doctrine of particular election, the doctrine of total depravity, the doctrine of the ſpecial influences of the ſpirit of God in regeneration, the doctrine of juſtification by faith alone, the final perſeverance of the ſaints, and the conſiſtency between entire freedom and abſolute dependence. And therefore claim it as their juſt due,

ſince

ſince the world will make diſtinctions, to be called Hopkinſian Calviniſts.

Hopkins on Holineſs, p. 7, 8, 11, 12, 19, 26, 27, 28, 29, 34, 171, 197, 202.
Edwards on the Will, p. 234, 289.
——*Nature of True Virtue.*
Bellamy's True Religion Delineated, p. 16.
——*Dialogues between Theron and Paulinus, p.* 185.
Weſt's Eſſays on Moral Agency, p. 170, 177, 181.
——*Spring's Nature of Duty, p.* 23.
Moral Diſquiſitions, p. 40.
Manuſcript by the Rev. Mr. Emmons.

HUSSITES, a denomination in Bohemia; ſo called from John Huſs, one of their principal teachers, who, about the year 1414, embraced and defended the opinions of Wickliff. [See Wickliffites.]

Brandt's Hiſtory of the Reform. vol. 2. *p.* 18.

HUTCHINSONIANS. So called from the late John HutchinſonEſq. who was born 1674. This laborious writer was a layman of Yorkſhire, and being of a ſtudious turn, aſſiſted by a proper education, he made many valuable diſcoveries in the philoſophy of nature, which he afterwards applied to theological diſquiſitions, and had the pleaſure to find an exact conformity between theſe two great conſtituents of human knowledge.

It appears to be a leading ſentiment of this denomination, that all our ideas of divinity are formed from the ideas in nature. That nature is a ſtandard picture, and ſcripture an application of the ſeveral parts of that picture, to draw out to, as the great things of GOD, in order to reform our mental conceptions.*

To

* This is the point, which Mr. Henry Lee endeavours to prove in his Sophron, or Nature's Characteriſtics of the Truth, In a courſe of meditations on the ſcenes of nature, he ſhews their analogy to what, he ſuppoſes, are ſcriptural truths.

To prove this point, the Hutchinſonians allege, that the ſcriptures declare, *The inviſible things of* GOD, *from the formation of the world, are clearly ſeen, being underſtood by the things which are made, even his eternal power and Godhead.* Rom. i. 20. *The heavens muſt declare* GOD's *righteouſneſs and truth in the congregation of the ſaints.* Pſalm lxxxix. 5. And in ſhort, the whole ſyſtem of nature, in one voice of analogy, declares and gives us ideas of his glory, and ſhews us his handy work.

We cannot have any ideas of inviſible things, till they are pointed out to us by revelation. And as we cannot know them immediately, ſuch as they are in themſelves, after the manner in which we know ſenſible objects, they muſt be communicated to us by the mediation of ſuch things as we already comprehend. For this reaſon the ſcripture is found to have a language of its own, which does not conſiſt of words, but of ſigns or figures taken from viſible things. In conſequence of which the world, which we now ſee, becomes a ſort of commentary on the mind of GOD, and explains the world in which we believe.

The doctrines of the chriſtian faith are atteſted by the whole natural world. They are recorded in a language, which has never been confounded; they are written in a text, which ſhall never be corrupted.

The Hutchinſonians maintain, that the great myſtery of the Trinity is conveyed to our underſtandings by ideas of ſenſe. And that the created ſubſtance of the air or heaven, in its threefold agency of fire, light, and ſpirit, is the enigma of the one eſſence, or one Jehovah in three perſons. The Unity of eſſence is exhibited by its Unity of ſubſtance. The Trinity of perſons, by its Trinity of conditions, fire, light, and ſpirit. Thus the one ſubſtance of the air or heaven, in its three conditions, ſhews the Unity in Trinity; and its three conditions, in or of one ſubſtance, the Trinity in Unity.

For, ſay this denomination, if we conſult the writings of the Old and New Teſtament, we ſhall find the perſons of the Deity, repreſented under the names and characters of the three material agents, fire, light, and ſpirit; and their actions expreſſed by the actions of theſe their emblems.

The Father is called a conſuming fire, and his judicial proceedings are ſpoken of in words, which denote the ſeveral actions of fire. See Deut. iv. 24. *Jehovah is a conſuming fire.* Heb. xii. 29. *Our* GOD *is a conſuming fire*, &c.

The Son has the name of light, and his purifying actions and offices are deſcribed by words, which denote the actions and offices of light. *He is the true light, which lighteth every man that cometh into the world.* John i. 9. See alſo Mal. iv. 2. and a variety of other paſſages.

The Comforter has the name of ſpirit, and his animating and ſuſtaining offices are deſcribed by words for the actions and offices of the material ſpirit. His actions, in the ſpiritual economy, are agreeable to his type, in the natural economy, ſuch as inſpiring, impelling, driving, leading. [See Matt. iv. 1. &c.]

The philoſophic ſyſtem of the Hutchinſonians is derived from the Hebrew ſcriptures. The truth of it reſts on theſe ſuppoſitions.

I. That the Hebrew language was formed under divine inſpiration, either all at once, or at different times, as occaſions required. And that the Divine Being had a view, in conſtructing it, to the various revelations, which he, in all ſucceeding times, ſhould make in that language. Conſequently, that its words muſt be the moſt proper and determinate to convey ſuch truths, as the Deity, during the Old Teſtament diſpenſation, thought fit to make known to the ſons of men. Farther than this, that the inſpired penmen of thoſe ages, at leaſt, were under the guidance of heaven in the choice of words for recording what was revealed to them. Therefore, that the Old Teſtament, if the language

guage is rightly underſtood, is the moſt determinate, in its meaning, of any other book under heaven.

II. That whatever is recorded in the Old Teſtament is ſtrictly and literally true, allowing only for a few common figures of rhetoric. That nothing contrary to truth, is accomodated to vulgar apprehenſions.*

In proof of this the Hutchinſonians argue in this manner.

The primary and ultimate deſign of revelation is, indeed, to teach men divinity; but in ſubſerviency to that, geography, hiſtory, and chronology are occaſionally introduced; all which are allowed to be juſt and authentic. There are alſo innumerable references to things of nature, and deſcriptions of them. If then the former are juſt, and to be depended on, for the ſame reaſon the latter ought to be eſteemed philoſophically true. Further, they think it not unworthy of GOD, that he ſhould make it a ſecondary end of his revelation, to unfold the ſecrets of his works; as the primary was to make known the myſteries of his nature, and deſigns of his grace; that men might thereby be led to admire and adore the wiſdom and goodneſs, which the great Author of the univerſe has diſplayed throughout all his works. And as our minds are often referred to natural things for ideas of ſpiritual truths, it is of great importance, in order to conceive aright of divine matters, that our ideas of the natural things referred to, be ſtrictly juſt and true.

Mr. Hutchinſon found, that the Hebrew ſcriptures had ſome capital words, which he thought had not been duly conſidered

* Mr. Hutchinſon maintained, that the Hebrew ſcriptures no where aſcribe motion to the body of the ſun, nor fixedneſs to the earth. That they deſcribe the created ſyſtem to be a *plenum* without any *vacuum* at all; and reject the aſſiſtance of gravitation, attraction, or any ſuch occult qualities for performing the ſtated operations of nature, which are carried on by the mechaniſm of the heavens in their threefold condition of fire, light, and ſpirit, the material agents ſet to work in the beginning.

conſidered and underſtood, and which he has endeavoured to prove contain, in their radical meaning, the greateſt and moſt comfortable truths. The *cherubim*, he explains to be an hieroglyphic of divine conſtruction, or a ſacred image to deſcribe, as far as figures could go, the humanity united to Deity. And ſo he treats of ſeveral other words of ſimilar import. From all which he concluded, That the rites and and ceremonies of the Jewiſh diſpenſation were ſo many delineations of Chriſt, in what he was to be, to do, and to ſuffer, that the early Jews knew them to be types of his actions and ſufferings, and by performing them as ſuch, were ſo farChriſtians both in faith and practice.

Hutchinſon's Works, vol. 3. p. 10, &c.
Spearman's Inquiry, p. 260, 264, 268, 273.
Hodge's Elihu, p. 35.
Lee's Sophron, vol. 1. p. 31. vol. 3. p. 663.
Jones's Lectures, p. 9, 10.
Skinner's Eccleſiaſtical Hiſtory of Scotland, vol. 2. p. 673, 676.

JACOBITES, a denomination of *Eaſtern* Chriſtians, in the ſixth, and in the beginning of the ſeventh century; ſo denominated from *Jacob Bardeus*, or *Zanzalus*, a *Syrian*, and a diſciple of *Eutyches* and *Dyoſcorus*.

His doctrines ſpread in *Aſia* and *Africa* to that degree, that the denomination of the Eutychians were ſwallowed up by that of the *Jacobites*, which alſo comprehended all the *Monophyſites* of the *Eaſt*, i. e. ſuch as acknowledged but one nature, and that human in *Jeſus Chriſt*, by that taking in the *Armenians* and *Abyſſines*. They denied the three perſons in the Trinity, and made the ſign of the croſs with one finger, to intimate the oneneſs of the Godhead. Before baptiſm, they applied a hot iron to the foreheads of children, after they had circumciſed them, founding that practice upon the words of *John* the *Baptiſt*. Mat. iii. 11. *He will baptize you with the Holy Ghoſt and with fire.*

Bailey's Dictionary, vol. 2. [*See Jacobites.*]

JANSENISTS,

JANSENISTS, a denomination of Roman Catholics in France, which was formed in the year 1640. They follow the opinions of Janſenius, biſhop of Ypres, from whoſe writings the following propoſitions are ſaid to have been extracted.

I. That there are divine precepts, which good men, notwithſtanding their deſire to obſerve them, are, nevertheleſs, abſolutely unable to obey; nor has GOD given them that meaſure of grace, which is eſſentially neceſſary to render them capable of ſuch obedience.

II. That no perſon, in this corrupt ſtate of nature, can reſiſt the influence of divine grace, when it operates upon the mind.

III. That in order to render human actions meritorious, it is not requiſite that they be exempt from *neceſſity*, but that they be free from *conſtraint*.

IV. That the Semi-pelagians err greatly in maintaining that the human will is endowed with the power of either receiving, or reſiſting the aids and influences of preventing grace.

V. That whoever affirms, that *Jeſus Chriſt* made expiation, by his ſufferings and death, for the ſins of all mankind, is a Semi-pelagian.*

This denomination were alſo diſtinguiſhed from many of the Roman Catholics, by their maintaining that the holy Scriptures and public Liturgies ſhould be offered to the peruſal of the people in their mother tongue. And they look upon it as a matter of the higheſt moment to perſuade all Chriſtians, that true piety does not conſiſt in the performance of external acts of devotion, but in inward holineſs and divine love.

Moſheim's Eccleſiaſtical Hiſtory, vol. 4. 373, 379.

IBERIANS,

* Pope Innocent X, at the intreaty of the Jeſuits, condemned the propoſitions of Janſenius.

IBERIANS, a denomination of *Eaſtern* Chriſtians, which derive their name from Iberia, a province of Aſia, now called Georgia: hence they are alſo called Georgians.

There tenets are ſaid to be the ſame with thoſe of the Greek-Church. [See Greek-Church.]

Father Simon's Hiſtory of the Eaſtern Chriſtians, p. 64, 65.

JESUITS, a famous religious order in the Romiſh church, eſtabliſhed in the year 1540, under the name of the company of Jeſus.

Ignio, or, Ignatius Loyola, a Spaniſh gentleman of illuſtrious rank, was the founder of this order, which has made a moſt rapid and aſtoniſhing progreſs through the world.

The doctrinal points which are aſcribed to the Jeſuits, in diſtinction from many others of the Roman communion, are as follow.*

I. This order maintain, that the Pope is *infallible*—That he is the only viſible ſource of that univerſal and unlimited power which Chriſt has granted to the church—That all biſhops and ſubordinate rulers derive from him alone the authority and juriſdiction with which they are inveſted; and that he alone is the ſupreme law-giver of that ſacred community; a law-giver whoſe edicts and commands it is, in the higheſt degree, criminal to oppoſe, or diſobey.

II. They comprehend within the limits of the church, not only many who live ſeparate from the communion of Rome, but even extend the inheritance of eternal ſalvation to nations that have not the leaſt knowledge of the chriſtian religion, or of its divine author. And conſider as true members of the church, open tranſgreſſors who profeſs its doctrines.

III.

* This is the repreſentation which is given by the adverſaries of this order. The compiler of this work had not an opportunity to ſee any of the Jeſuits' own writings.

III. The Jeſuits maintain, that *human nature* is far from being deprived of *all power* of doing good—That the *ſuccours of grace* are adminiſtered to *all mankind* in a meaſure *ſufficient* to lead them to eternal life and ſalvation—That the *operations* of grace offer no violence to the faculties and powers of nature, and therefore may be *reſiſted*—And that GOD from all eternity has appointed everlaſting rewards and puniſhments, as the portion of men in a future world, not by an *abſolute*, *arbitrary*, and *unconditional* decree, but in conſequence of that divine and unlimited *preſcience* by which he foreſaw the *actions*, *merits*, and *characters* of every individual.

IV. They repreſent it as a matter of perfect indifference from what motives men obey the laws of GOD, provided theſe laws are really obeyed. And maintain, that the ſervice of thoſe who obey from the fear of puniſhment, is as agreeable to the Deity, as thoſe actions which proceed from a principle of love to him and his laws.

V. They maintain, that the ſacraments have in themſelves an *inſtrumental* and efficient power, by virtue of which they work in the ſoul (independently on its previous preparation or propenſities) a diſpoſition to receive the divine grace.

VI. The Jeſuits recommend a devout ignorance to ſuch as ſubmit to their direction, and think a Chriſtian ſufficiently inſtructed, when he has learned to yield a blind and unlimited obedience to the orders of the church.

The following maxims are ſaid to be extracted from the moral writings of this order.

I. That perſons *truly wicked*, and *void of the love of* GOD, may expect to obtain *eternal life* in heaven, provided that they be impreſſed with a fear of the divine anger, and avoid all heinous and enormous crimes, *through the dread of future puniſhment*.

II. That thoſe perſons may tranſgreſs *with ſafety*, who have a *probable reaſon* for tranſgreſſing, i. e. any plauſible argument or authority in favor of the ſin they are inclined to commit.

III. That actions *intrinſically evil*, and directly *contrary to the divine law*, may be *innocently* performed by thoſe who have ſo much power over their own minds as to join, even ideally, a *good end* to this *wicked action*.

IV. That *philoſophical ſin** is of a very light and trivial nature, and does not deſerve the pains of hell.

V. That the tranſgreſſions committed by a perſon blinded by the ſeductions of tumultuous paſſions, and deſtitute of all ſenſe and impreſſion of religion, however deteſtable and heinous they may be in themſelves, are not imputable to the tranſgreſſor before the tribunal of GOD; and that ſuch tranſgreſſions may be often as involuntary as the actions of a madman.

VI. That the perſon who takes an oath, or enters into a contract, may, to elude the force of the one and obligation of the other, add to the form of the words that expreſs them certain mental additions and tacit reſervations.

This entire ſociety is compoſed of four ſorts of members, viz. Novices, Scholars, ſpiritual and temporal Coadjutors, and profeſſed Members. Beſide the three ordinary vows of poverty, chaſtity, and obedience, which are common to all the monaſtic tribes, the profeſſed Members are obliged to take a fourth, by which they ſolemnly bind themſelves to go, without deliberation or delay, wherever the Pope ſhall think fit to ſend them. They are governed by a General, who has four Aſſiſtants. The inferiors of this order are required to conſider their Chief as infallible; entirely to renounce

* By philoſophical ſin, the Jeſuits mean, *an action contrary to the dictates of nature and right reaſon, which is done by a perſon who is either abſolutely ignorant of* GOD, *or does not think of him during the time this action is committed.*

nounce their own will in all things, and abandon themſelves blindly to his conduct.*

Moſheim's Eccleſiaſtical Hiſtory, vol. 3. p. 465, 470. vol. 4. p. 354, 355, &c.
Hiſtory of Don Ignatius, vol. p. 2, 190.
Broughton's Hiſtorical Library, vol. 1. p. 512.
Critical Review, vol. 55. p. 309.

ILLUMINATI, i. e. the *Enlightened*, a denomination which appeared in Spain about the year 1575. They were charged with maintaining, that mental prayer and contemplation had ſo intimately united them to GOD, they were arrived to ſuch a ſtate of perfection, as to ſtand in no need of good works, or the ſacraments of the church; and that they might commit the groſſeſt crimes without ſin.

After the ſuppreſſion of the Illuminati in Spain, there appeared a denomination in France which took the ſame name. They maintained, that one Anthony Buckuet, a friar, had a ſyſtem of belief and practice revealed to him, which exceeded every thing Chriſtianity had yet been acquainted with. That by this method, perſons might in a ſhort time arrive at the ſame degrees of perfection and glory to which the ſaints and the bleſſed Virgin have attained, and this improvement might be carried on till our actions became divine, and our minds wholly given up to the influence of the Almighty. They ſaid further, that none of the doctors of the church knew any thing of religion; that St. Peter and St. Paul were well-meaning men, but knew nothing of devotion; that the whole church lay in darkneſs and unbelief; that every one was at liberty to follow the ſuggeſtions of his conſcience; that GOD regarded nothing

 but

* It is enjoined upon the Jeſuits, that they ſhould uſe nothing, nor frequent any thing, long enough to be attached to it. That their beds ſhould not ſtand a week together in one part of their cells. That even their books of prayer ſhould be frequently changed, leſt the mind become occupied by other affections than thoſe with which they wiſh it to be filled.

but himſelf; and that within ten years their doctrine would be received all over the world; then there would be no more occaſion for prieſts, monks, and other ſuch religious diſtinctions.

Broughton's Hiſtorical Library, vol. 1. *p.* 523, 524.

INDEPENDENTS, a denomination of Proteſtants, in England and Holland. They appeared in England in the year 1616. John Robinſon, a Norfolk divine, was the leader of this party. They derive their name from their maintaining, that every particular congregation of Chriſtians has an entire and complete power of juriſdiction over its members, to be exerciſed by the Elders of each church within itſelf, without being ſubject to the authority of *Biſhops*, *Synods*, *Preſbyteries*, or any eccleſiaſtical aſſembly compoſed of the deputies from different churches.

The Independents allege that the *church* of Corinth had an entire judicature within itſelf. For St. Paul thus addreſſes them, *Do not ye judge them which are within?* 1 of Cor. v. 12. So they were not dependent upon the apoſtle to come to him for a ſentence.

Moſheim's Eccleſiaſtical Hiſtory, vol. 4. *p.* 526.
Neal's Hiſtory of the Puritants, vol. 3. *p.* 142.
Goodwin's Works, vol. 4. *p.* 71.

INVISIBLES, a name of diſtinction given to the diſciples of Oſiander, Flacius, Illyricus, Swenkfeld &c, becauſe they denied the perpetual viſibility of the church.

Collier's Hiſtorical Dictionary. [*See Inviſibles.*]

JOACHIMITES, a denomination which appeared about the commencement of the thirteenth century; ſo called from Joachim, abbot of Sora, in Calabria.

He foretold the deſtruction of the church of Rome, and the promulgation of *a new and more perfect goſpel in the age of the Holy Ghoſt*, by a ſet of poor and auſtere miniſters, whom GOD was to raiſe up, and employ for that purpoſe.

For

For he divided the world into three ages, relative to the three diſpenſations of religion which were to ſucceed each other. The two imperfect ages, viz. the age of the Old Teſtament, which was that of the *Father*, and the age of the New, which was under the adminiſtration of the *Son*, were according to his predictions now paſt, and the third age, even that of the Holy Ghoſt, was at hand.

Moſheim's Eccleſiaſtical Hiſtory, vol. 3. p. 66.

ISBRANIKI, a denomination which appeared in Ruſſia, about the year 1666, and aſſumed this name, which ſignifies *the multitude of the elect*. But they were called by their adverſaries, Rolſkolſnika, or *the ſeditious faction*. They profeſſed a rigorous zeal for the letter of the holy ſcriptures.

They maintained that there is no ſubordination of rank among the faithful; and that a Chriſtian may kill himſelf for the love of Chriſt.

Moſheim, ibid. vol. 4. p. 406.

JUDAIZING CHRISTIANS. The firſt riſe of this denomination is placed under the reign of Adrian. For when this emperor had, at length, razed Jeruſalem, entirely deſtroyed its very foundations, and enacted laws of the ſevereſt kind againſt the whole body of the Jewiſh people, the greateſt part of the Chriſtians who lived in Paleſtine, to prevent their being confounded with the Jews, abandoned entirely the Moſaic rites, and choſe a biſhop named Mark, a foreigner by nation, and an alien from the commonwealth of Iſrael. Thoſe, who were ſtrongly attached to the Moſaic rites, ſeparated from their brethren, and founded at Pera, a country of Paleſtine, and in the neighbouring parts, particular aſſemblies, in which the law of Moſes maintained its primitive dignity, authority, and luſtre.

The body of Judaizing Chriſtians, which ſet Chriſt and Moſes upon an equal foot in point of authority, were afterwards divided into two ſects, extremely different both in their

their rites and in their opinions, and diſtinguiſhed by the names of Nazarenes and Ebionites. [See Ebionites and Nazarenes.]

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. p. 171.

KEITHIANS, a party which ſeparated from the Quakers, in Pennſylvania, in the year 1691. They were headed by the famous George Keith, from whom they derived their name.

Thoſe who perſiſted in their ſeparation, after their leader deſerted them, practiſed *baptiſm*, and received the *Lord's Supper*.

This party were alſo called *Quaker-Baptiſts*, becauſe they retained the language, dreſs, and manners of the Quakers.

Edward's Hiſtory of the American Baptiſts, p. 55, 56, 57, 60.

KNIPPERDOLINGS, a denomination in the 16th century, ſo called from Bettrand Knipperdoling, who taught, that the righteous, before the day of judgment, ſhall have a monarchy on earth; and the wicked be deſtroyed. That men are not juſtified by their faith in Chriſt Jeſus. That there is no *original ſin*. That infants ought not to be baptized; and *immerſion* is the only mode of baptiſm. That every one has authority to preach, and adminiſter the ſacraments. That men are not obliged to pay reſpect to magiſtrates. That all things ought to be in common. And that it is lawful to marry many wives.

Chevrea's Hiſtory of the World, vol. 3. p. 437.

KTISTOLATRÆ, a branch of the Monophyſites, which maintained, that the body ofChriſt, before his reſurrection, was corruptible.

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. p. 471, 472.

LABBADISTS,

LABBADISTS, a denomination which arose in the seventeenth century; so called from their founder John Labbadie, a native of Frrnce, a man of no mean genius, and remarkable for a natural and masculine eloquence. He maintained among other things,

I. That GOD might, and did, on certain occasions, deceive men.

II. That the holy scripture was not sufficient to lead men to salvation, without certain particular *illuminations* and *revelations* from the Holy Ghost.

III. That in reading the scripture we ought to give less attention to the literal sense of the words, than to the inward suggestions of the spirit: and that the efficacy of the word depended upon him that preached it.

IV. That the faithful ought to have all things in common.

V. That there is no subordination, or distinction in the true church of Christ.

VI. That Christ was to reign a thousand years upon earth.

VII. That the *contemplative life* is a state of grace and union with GOD, and the very height of perfection.

VIII. That the Christian, whose mind is contented and calm, sees all things in GOD, enjoys the Deity, and is perfectly indifferent about every thing that passes in the world.

IX. That the Christian arrives at that happy state by the exercise of a perfect self-denial, by mortifying the flesh and all sensual affections, and by mental prayer.

Mosheim's Ecclesiastical History, vol. 5. p. 63.

LAMPETIANS

LAMPETIANS, a denomination in the ſeventeenth century, the followers of Lampetius, a Syrian monk.

He pretended that as man is born free, a Chriſtian, in order to pleaſe GOD, ought to do nothing by neceſſity; and it is therefore unlawful to make vows, even thoſe of obedience.

To this ſyſtem he added the doctrines of the Arians, Carpocratians, and other denominations. [See Arians, and Carpocratians.]

Broughton's Hiſtorical Library, vol. 2. p. 31.

LATITUDINARIANS, a name which diſtinguiſhed thoſe in the ſeventeenth century, who attempted to bring Epiſcopalians, Preſbyterians, and Independents into one communion, by compromiſing the difference between them. The chief leaders of this denomination were *Hales* and *Chillingworth*, men of diſtinguiſhed wiſdom and piety. The reſpectable names of *More*, *Cudworth*, *Gale*, *Whitchcot*, and *Tillotſon*, add a high degree of luſtre to this eminent liſt.

They were zealouſly attached to the forms of eccleſiaſtical government and worſhip, which were eſtabliſhed in the church of England; but they did not look upon Epiſcopacy as abſolutely and indiſpenſably neceſſary to the conſtitution of the Chriſtian church. Hence they maintained, that thoſe who followed other forms of government and worſhip, were not, on that account, to be excluded from the communion, or to forfeit the title of brethren. They reduced the fundamental doctrines of Chriſtianity to a few points.

By this way of proceeding they ſhewed, that neither the Epiſcopalians, who generally ſpeaking, were Arminians, nor the Preſbyterians and Independents, who as generally adopted the doctrines of Calvin, had any reaſon to oppoſe each other with ſuch animoſity and bitterneſs; ſince the ſubjects of their debates were matters of an indifferent nature

ture with reſpect to ſalvation, and might be variouſly explained and underſtood, without any prejudice to their eternal intereſts.

Moſheim's Eccleſiaſtical Hiſtory, vol 4. *p.* 535.
Burnet's Hiſtory of his Own Times. p. 186.

LIBERTINES, a denomination which aroſe in Flanders, about the year 1525 ; the heads of this party were one Copin and one Quintin of Picardy.

The doctrines they taught, are compriſed in the following propoſitions.

I. That the Deity was the ſole *operating cauſe* in the mind of man, and the immediate *author* of all human actions.

II. That, conſequently, the diſtinctions of *good* and *evil*, that had been eſtabliſhed with reſpect to thoſe actions, were falſe and groundleſs, and that men could not, properly ſpeaking, commit ſin.

III. That religion conſiſted in the union of the ſpirit, or rational ſoul, with the Supreme Being.

IV. That all thoſe who had attained this happy union, by ſublime contemplation, and elevation of mind, were then allowed to indulge, without exception or reſtraint, their appetites and paſſions, as all their actions were then perfectly innocent.

V. That after the death of the body, they were to be united to the Deity.

This denomination permitted their followers to call themſelves either Catholics or Lutherans.

Broughton's Hiſtorical library, vol. 2. *p.* 543.
Moſheim's Eccleſiaſtical Hiſtory, vol. 4. *p.* 122. 123.

LOLLARDS. [See Wickliffites.]

LUCIANISTS. So called from Lucianus, a diſciple of Marcion. [See Marcionites and Cerdonians.]

LUCIFERIANS,

LUCIFERIANS, a denomination in the fourth century; ſo called from Lucifer, biſhop of Cagliari. They are ſaid to have maintained, that the ſoul was transfuſed from the parents to the children.

Moſheim's ibid, vol. i. p. 314.

LUTHERANS. Thoſe who follow the opinions of Martin Luther, an Auguſtine friar, who was born at Iſleben, in the country of Mansfield, in the circle of Upper Saxony, in the year 1483. He poſſeſſed an invincible magnanimity, and an uncommon vigor and acuteneſs of genius.

This denomination took its riſe from the diſtaſte taken at the indulgences which were granted in 1517, by Pope Leo X, to thoſe who contributed towards finiſhing St. Peter's church at Rome. Thoſe famous indulgences adminiſtered remiſſion of all ſins, paſt, preſent, and to come, however enormous their nature, to thoſe who were rich enough to purchaſe them. At this Luther raiſed his warning voice; and in ninety-five propoſitions, maintained publicly at Wittenberg, on the 30th of September, in the year 1517, expoſed the doctrine of indulgences, which led him to attack the authority of the Pope: and was the commencement of that memorable revolution in the church which is ſtyled the *Reformation*.

The capital articles which Luther maintained are as follow; to which are added, a few of the arguments which are made uſe of in their defence.

I. That the *holy ſcriptures* are the only ſource whence we are to draw our religious ſentiments, whether they relate to faith or practice.

For, the apoſtle declares, 2 Tim. iii. 15, 16, 17, that, *The ſcriptures are able to make us wiſe unto ſalvation; and are profitable for doctrine, for reproof, for correction, and for inſtruction in righteouſneſs.* To which may be added a cloud of divine witneſſes to the ſame effect. Prov. i. 9. Iſa. viii.

viii. 20. Luke i. 4. John v. 39. xx. 31. 1 Cor. iv. 6, &c.

Reaſon alſo confirms the ſufficiency of the ſcriptures; for if the written word is allowed to be a rule in one caſe, how can it be denied to be a rule in another? For the rule is but one in all, and is perfect in its nature.

II. That *juſtification* is the effect of *faith*, excluſive of *good works*, and that faith ought to produce good works, purely in obedience to GOD, and not in order to our juſtification.*

For the doctrine of the goſpel attributeth all things to GOD, and nothing to man. St. Paul in his epiſtle to the Galatians, ſtrenuouſly oppoſed thoſe who aſcribed our juſtification partly to our works. He aſſerts, that *If righteouſneſs come by the law, then Chriſt is dead in vain.* Gal. ii. 21. Therefore it is evident we are not juſtified by the law, or by our works; but to him who believeth, ſin is pardoned and righteouſneſs imputed.

III. That no man is able to make ſatisfaction for his ſins.

For our Lord expreſsly tells his diſciples, *when ye have done all, ye are unprofitable ſervants.* Luke xvii. 10. Chriſt's ſacrifice is alone ſufficient to ſatisfy for ſin: and nothing need be added to the infinite value of his merit and ſufferings.

In conſequence of theſe leading articles, Luther rejected *tradition, purgatory, penance, auricular confeſſion, maſſes, invocation of ſaints, monaſtic vows*, and other doctrines of the church of Rome.

* Luther conſtantly oppoſed this doctrine to the Romiſh tenet—That man, by works of his own, prayer, faſting, and corporal afflictions, might merit and claim pardon. He uſed to call the doctrine of juſtification by *faith alone*, the article of a ſtanding or falling church.

The Lutherans differ from the Calviniſts in the following points:

I. The Lutherans have biſhops, and ſuperintendants for the government of the church. But the eccleſiaſtical government which Calvin introduced, was called *Preſbyterian*; and does not admit of the inſtitution of biſhops, or of any ſubordination among the clergy.

II. They differ in their notions of the ſacrament of the Lord's ſupper.

The Lutherans reject *tranſubſtantiation*, but affirm that the body and blood of Chriſt are *materially preſent* in the *ſacrament*, though in an incomprehenſible manner; and that they are really exhibited both to the worthy and unworthy receiver.

This union of the body and blood of Chriſt, with the bread after conſecration, is, by the *Lutherans*, called *conſubſtantiation*.

The *Calviniſts* hold on the contrary, that the man Chriſt, is only preſent in this ordinance, by the external ſigns of bread and wine.

III. They differ in their doctrine of the *eternal decrees of* GOD *reſpecting man's ſalvation*.* The *Lutherans* maintain, that the *divine decrees* reſpecting the ſalvation and miſery of men, are founded upon a previous knowledge of their ſentiments and characters. The *Calviniſts* on the contrary, conſider the *divine decrees* as *free* and *unconditional*. [See Calviniſts.]

[For an account of the particulars in which Luther differed from Zuinglius, ſee Zuinglians.]

The

* Luther himſelf ſtrongly maintained the doctrines of grace, original ſin, and predeſtination. Hence they have been called, the doctrines of the *reformation*. But as the Lutherans afterwards abandoned them, they are now generally known by the name of Calviniſtic doctrines.

The *Lutherans* are generally divided into the moderate and the rigid. The *moderate Lutherans* are thoſe who ſubmitted to the *Interim*,* publiſhed by the emperor Charles V. Melanchthon was the head of this party. They were called *Aliaphoriſts*.

The *rigid Lutherans* are thoſe who would not endure any change in their maſter's ſentiments. Matthias Flacius was the head of this party.

To theſe are added another diviſion called Luthero-Zuinglians, becauſe they held ſome of Luther's tenets, and ſome of Zuinglius's.

The Lutherans are alſo ſubdivided into a variety of denominations. [See Amſdorfians, Calixtins, Flacians, Oſiandrians, Synergiſts, and Ubiquitarians.]

For an account of the extent of the *Lutherans*, ſee Part II.

Luther on Galatians, *p.* 142, 144.
Hiſtory of Popery, *vol.* 1. *p.* 226.
Moſheim's Eccleſiaſtical Hiſtory, *vol.* 3. *p.* 331. *vol.* 4. *p.* 108, 109.
Robertſon's Hiſtory of Charles V. *vol.* 2. *p.* 42.
Broughton's Hiſtorical Library, *vol.* 2. *p.* 33. 36.
Hiſtory of Religion, *Number* 13. *p.* 121, 128.
Chriſtian Magazine, *vol.* 1. *p.* 4. 6.
Prieſtley's Corruption of Chriſtianity, *vol.* 1. *p.* 320.

MACEDONIANS, a denomination which aroſe in the fourth century; ſo called from Macedonius, biſhop of Conſtantinople. He conſidered the Holy Ghoſt as a divine

* This was a name given to a confeſſion of faith, enjoined upon the *Proteſtants* after the death of *Luther*, by the emperor *Charles* the Vth. It was ſo called, becauſe it was only to take place in the *Interim*, till a general council ſhould decide all the points in queſtion between the Catholics and Proteſtants.

vine energy diffuſed throughout the univerſe, and not as a diſtinct perſon proceeding from the Father and the Son.

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. p. 346.

MANICHEANS, a denomination founded by one Manes or Manicheus, in the third century, and ſettled in many provinces. He was a Perſian by birth, educated among the Magi, and himſelf one of the number, before he embraced Chriſtianity. His genius was vigorous and ſublime, but redundant and ungoverned. He attempted a coalition of the doctrine of the Magi with the Chriſtian ſyſtem, or rather the explication of the one by the other. And in order to ſucceed in the enterpriſe, affirmed that Chriſt had left the doctrine of ſalvation imperfect and unfiniſhed; and that he was the comforter whom the departing Saviour had promiſed to his diſciples to lead them into all truth—The principles of Manes are comprehended in the following ſummary.

That there are two principles, from which all things proceed. The one, a moſt *pure and ſubtle matter*, called *Light*; and the other *a groſs and corrupt ſubſtance*, called *Darkneſs*. Each of theſe are ſubject to the dominion of a ſuperintending *Being*, whoſe exiſtence is from all eternity. The *Being* who preſides over the *Light*, is called GOD; he that rules the *land of Darkneſs*, bears the title of *Hyle*, or *Demon*. The *Ruler of the Light* is ſupremely happy, and in conſequence thereof benevolent and good. The Prince of Darkneſs is unhappy in himſelf, and deſiring to render others partakers of his miſery, is evil and malignant. Theſe two beings have produced an immenſe multitude of creatures, reſembling themſelves, and diſtributed them through their reſpective provinces.

The *Prince* of *Darkneſs* knew not for a long ſeries of ages, that *Light* exiſted in the univerſe; and no ſooner perceived it by means of a war kindled in his dominions, than he bent his endeavours towards the ſubjecting of it to his empire.

pire. *The Ruler of the Light* oppoſed to his efforts an army, commanded by the *firſt man*, but not with the higheſt ſucceſs; for the Generals of the *Prince* of *Darkneſs*, ſeized upon a conſiderable portion of the celeſtial elements, and of the *light* itſelf, and mingled them in the maſs of corrupt matter. The ſecond General of the *Ruler* of the *Light*, whoſe name was the *Living Spirit*, made war with more ſucceſs againſt the *Prince* of *Darkneſs*, but could not entirely diſengage the pure particles of the celeſtial matter, from the corrupt maſs through which they had been diſperſed. The *Prince* of *Darkneſs*, after his defeat, produced the firſt parents of the human race. The beings engendered from this original ſtock, conſiſt of a body formed out of the corrupt matter of the kingdom of *Darkneſs*, and of two ſouls, one of which is *ſenſitive* and *luſtful*, and owes its exiſtence to the *evil principle*; the other *rational* and *immortal*, a particle of that divine *Light* which was carried away by the army of *Darkneſs*, and immerſed into the maſs of malignant matter.

Mankind being thus formed by the *Prince* of *Darkneſs*, and thoſe minds that were the productions of the eternal *Light*, being united to their mortal bodies, GOD created the earth out of the corrupt maſs of matter, by that *living Spirit* who had vanquiſhed the *Prince* of *Darkneſs*. The deſign of this creation was to furniſh a dwelling for the human race; to deliver by degrees the captive ſouls from their corporeal priſons; and to extract the celeſtial elements from the groſs ſubſtance in which they were involved. In order to carry this deſign into execution, GOD produced *two Beings* of eminent dignity from his own ſubſtance, which were to lend their auſpicious ſuccours to impriſoned ſouls. One of theſe ſublime entities was Chriſt, and the other the Holy Ghoſt. Chriſt is that glorious intelligence which the Perſians called *Mythras*; he is a moſt ſplendid ſubſtance, conſiſting of the brightneſs of the eternal *Light*; ſubſiſting in and by himſelf; endowed with life; enriched with

with infinite wifdom ; and his reſidence is in the ſun. The Holy Ghoſt is alſo a luminous animated body, diffuſed through every part of the atmoſphere, which ſurrounds this terreſtrial globe. This *genial principal* warms and illuminates the minds of men, renders alſo the earth fruitful, and draws forth gradually from its boſom, the latent particles of celeſtial fire, which it wafts up on high to their primitive ſtation.

After that the *Supreme Being* had, for a long time, admoniſhed and exhorted the captive ſouls, by the miniſtry of the angels and holy men raiſed up and appointed for that purpoſe, he ordered Chriſt to leave the ſolar regions, and to deſcend upon earth, in order to accelerate the return of thoſe impriſoned ſpirits to their celeſtial country. In obedience to this divine command, Chriſt appeared among the Jews, clothed with the ſhadowy form of a human body, and not with the real ſubſtance. During his miniſtry, he taught mortals how to diſengage the rational ſouls from the corrupt body, to conquer the violence of malignant matter ; and he demonſtrated his divine miſſion by ſtupendous miracles. On the other hand, the *Prince* of *Darkneſs* uſed every method to inflame the Jews againſt this divine meſſenger, and incited them at length to put him to death upon an ignominious croſs ; which puniſhment, however, he ſuffered not in reality, but only in appearance, and in the opinion of men. When Chriſt had fulfilled the purpoſes of his miſſion, he returned to his throne in the ſun, and appointed a certain number of choſen apoſtles to propagate through the world, the religion he had taught during the courſe of his miniſtry.

But before his departure, he promiſed, that at a certain period of time, he would ſend an apoſtle ſuperior to all others in eminence and dignity, whom he called the *Paraclete*, or *Comforter*, who ſhould add many things to the precepts he had delivered, and diſpel all the errors under which his ſervants laboured with reſpect to divine things. This

Comforter,

Comforter, thus expreſsly promiſed by Chriſt, is *Manes* the Perſian, who, by the order of the Moſt High, declared to mortals the whole doctrine of ſalvation without exception, and without concealing any of its truths under the veil of metaphor, or any other covering.

Thoſe ſouls who believe Jeſus Chriſt to be the Son of GOD, renounce the worſhip of the God of the Jews, who is the *Prince* of *Darkneſs*, obey the laws delivered by Chriſt, as they are enlarged and illuſtrated by the *Comforter*, *Manes*, and combat with perſevering fortitude, the luſts and appetites of a corrupt nature, derive from this faith and obedience the ineſtimable advantage of being gradually purified from the contagion of matter. The total purification of ſouls cannot indeed be accompliſhed during this mortal life. Hence it is, that the ſouls of men, after death, muſt paſs through two ſtates more of probation and trial, by *water* and *fire*, before they can aſcend to the regions of *Light*. They mount therefore firſt into the moon, which conſiſts of benign and *ſalutary water*; whence, after a luſtration of fifteen days, they proceed to the ſun, whoſe purifying *fire* removes entirely all their corruption, and effaces all their ſtains. The bodies, compoſed of malignant matter, which they have left behind them, return to their firſt ſtate, and enter into their original maſs.

On the other hand, thoſe ſouls who have neglected the ſalutary work of their purification, paſs, after death, into the bodies of animals or other natures, where they remain until they have expiated their guilt and accompliſhed their ſalvation.

Some, on account of their peculiar obſtinacy and perverſeneſs, paſs through a ſeverer courſe of trial, being delivered over, for a certain time, to the power of malignant aerial ſpirits, who torment them in various ways. When the greateſt part of the captive ſouls are reſtored to liberty, and to the regions of light, then a devouring fire ſhall break forth,

forth, at the divine command, from the caverns in which it is at preſent confined, and ſhall deſtroy the frame of the world. After this tremendous event, the *Prince* and *Powers* of *Darkneſs* ſhall be forced to return to their primitive ſeats of anguiſh and miſery, in which they ſhall dwell forever. For to prevent their ever renewing this war in the regions of *Light*, GOD ſhall ſurround the manſions of *Darkneſs* with an invincible guard, compoſed of thoſe ſouls who have not finiſhed their purifications, who ſet in array like a military band, ſhall ſurround thoſe gloomy ſeats of wo, and hinder any of their wretched inhabitants from coming forth again to the *Light*.*

To ſupport their fundamental doctrine of two principles, the Manicheans argue in this manner. If we depend only on one almighty cauſe, *infinitely good* and *infinitely free*, who diſpoſes univerſally of all beings, according to the pleaſure of his will, we cannot account for the exiſtence of *natural* and *moral evil*. If the author of our being is ſupremely good, he will take continual pleaſure in promoting the happineſs of his creatures, and preventing every thing which can diminiſh or diſturb their felicity. We cannot therefore explain the evils which we experience but by the hypotheſis of two principles; for it is impoſſible to conceive that the firſt man could derive the faculty of doing ill from a good principle; ſince this faculty, and every thing which can produce evil is vicious, for evil cannot proceed but from a bad cauſe. Therefore the free-will of Adam was derived from *two oppoſite principles*. He depended upon the *good principle* for his power to perſevere in innocence; but his power to deviate from virtue owed its riſe to an *evil principle*.

* The puniſhments, which GOD inflicts on human ſouls, are corrective, and will produce reformation ſooner or later. Yet thoſe who are found in a ſtate of imperfection at the laſt day, muſt be doomed to this ſituation, which, they conſider rather as a depravation of ſuperior happineſs and glory, than as actual miſery.

ple. Hence it is evident there are *two* contrary principles; the one the ſource of good, the other the fountain of all miſery and vice.*

Manes commanded his followers to mortify and macerate the body, which he looked upon as *eſſentially corrupt;* to deprive it of all thoſe objects which could contribute either to its convenience or delight; to extirpate all thoſe deſires which lead to the purſuit of external objects; and to diveſt themſelves of all the paſſions and inſtincts of nature. But he did not impoſe this ſevere manner of living, without diſtinction, upon his adherents. He divided his diſciples into two claſſes; one of which comprehended the perfect Chriſtians, under the name of the Elect; the other, the imperfect and feeble, under the title of Hearers. The Elect were obliged to an entire abſtinence from fleſh, eggs, milk, fiſh, wine, all intoxicating drink, wedlock, and all amorous gratifications; and to live in a ſtate of the ſharpeſt penury, nouriſhing their emaciated bodies with bread, herbs, pulſe, and melons. The diſcipline appointed for the Hearers was of a milder nature. They were allowed to poſſeſs houſes, lands, and wealth, to feed upon fleſh, and to enter into the bonds of conjugal tenderneſs. But this liberty was granted them with many limitations, and under the ſtricteſt conditions of moderation and temperance.

The General Aſſembly of the Manicheans was headed by a Preſident, who repreſented Jeſus Chriſt. There were joined to him *twelve rulers*, or *maſters*, who were deſigned to repreſent the *twelve apoſtles;* and theſe were followed by *ſeventy-two biſhops*, the images of the *ſeventy-two diſciples* of our Lord. Theſe biſhops had *preſbyters* and *deacons* under

 them;

* To remove the ſtrongeſt obſtacles to this ſyſtem, Manes rejected the Old Teſtament, the four Goſpels, and the Acts of the apoſtles, and ſaid that the Epiſtles of St. Paul were falſified in a variety of places. He wrote a goſpel which he pretended was dictated to him by God himſelf, and diſtinguiſhed it by the name of Erteng.

them ; and all the members of these religious orders were chosen out of the class of the Elect.

The Manicheans observed the LORD's day, but fasted upon it. They likewise celebrated Easter ; and had a regular church discipline and censures. They read the scriptures—they baptized even infants in the name of the Father, Son, and Holy Ghost, and partook of the Lord's supper.

The doctrine of Manes differs from the Gnostics in this respect. Instead of supposing evil to have originated ultimately from inferior and subordinate beings, he held the doctrine of two original independent principles ; the one immaterial and supremely good, the other material and the source of all evil, but actuated by a soul, or something of the nature of intelligence.

Mosheim's Ecclesiastical History, vol. 1. *p.* 239, 245.
Bayle's Historical Dictionary, vol. 4. *p.* 2487, 2489.
Priestley's Ecclesiastical History, vol. 1. *p.* 518.
Jortin's Remarks, vol. 2. *p.* 263.

MARCELLIANS, a denomination in the fourth century ; so called from Marcellus, who held the sentiments of the Sabellians. [See Sabellians.]

Bayley's Dictionary. [*See Marcellanism.*]

MARCIONITES, a denomination in the second century ; so called from Marcion, successor of Cerdo, who made several additions to his doctrines.

He taught men to believe in another GOD, superior to the Creator, who was the supreme GOD, the Father, invisible, inaccessible, and perfectly good. The Creator, the GOD of the Jews, made this lower and visible world. The supreme GOD, the Father, had also a world of his making ; but better than this, immaterial and invisible. For he supposed, if a *good* GOD had made this world, there would have been neither sin, nor misery ; but all men would have been holy

holy and happy. He taught, that Jesus was the Son of the good GOD, who took the exterior form of a man, and without being born, or gradually growing up, to the full stature of a man, he shewed himself at once in Galilee, as a man grown. He also supposed, that, at the first moment of his appearance in the world, he was completely fitted to enter on his great work; and, that he immediately assumed the character of a Saviour. According to the doctrine of this denomination, Christ had the appearance of a human body, though not the reality. They founded this opinion on angels appearing under the Old Testament, in bodily shapes, and conversing with men: And on Phil. ii. 6, 7, 8. because they observe, the Apostle says, *Being in the form of* GOD, he emptied himself, and took the *form of a servant*, the appearance, not the reality. Marcion acknowledged, that the prophets of the Creator had promised a Saviour to the Jewish nation, who should deliver them out of the hands of their enemies, and restore them to freedom. But pretended that this deliverer was not the Son of GOD, and that the oracles of the Old Testament did not agree to Jesus Christ. Hence he believed that there are two Christs; one who appeared in the time of Tiberius, for the salvation of all nations; another, the restorer of the Jewish state, who is yet to come.

They supposed that the souls of the virtuous would enjoy eternal happiness, with the good GOD, and their Saviour, after their departure from this world. But they denied the resurrection of the body,

Marcion altogether rejected the Old Testament, as proceeding from the Creator, who was, in his estimation, void of goodness. He received but eleven books of the New Testament, and of the Gospels, only that of Luke, and that with many alterations: and he rejected all the parts of the New Testament, which contain quotations from the Old.

The

The manners of this denomination were virtuous, and they had many martyrs.

Lardner's Works, vol. 9. p. 369, 370, 375, 379, 381. 389, 391, 393.

MARCOSIANS, a branch of Gnoſtics, in the ſecond century. Their leaders were Marc and Colobarſus.

They taught, that the ſupreme GOD did not conſiſt of a Trinity, but a Quaternity, to wit, the Ineffable, Silence, the Father, and Truth. They held two principles, denied the reality of Chriſt's ſufferings, and the reſurrection of the body. Their doctrine concerning the Æons was the ſame with the Valentinians. [See Valentinians.]

Marc maintained that the *plenitude* and *perfection* of truth reſided in the Greek *alphabet;* and alleged *that* as the reaſon, why Jeſus Chriſt was called the *Alpha* and *Omega.*

Moſheim's Eccleſiaſtical Hiſtory, vol 1. *p.* 188.
Broughton's Hiſtorical Library, vol. 2. *p.* 48.

MARONITES, certain Eaſtern Chriſtians, who inhabit near Mount Libanus, in Syria. The name is derived either from a town in the country called Maronia, or from St. Maron, who built a monaſtery there in the fifth century.

This denomination retained the opinions of the Monothelites until the twelfth century, when abandoning and renouncing the doctrine of *one will* in Chriſt, they were readmitted in the year 1182, to the communion of the Roman-Church.

As to the particular tenets of the Maronites, before their reconciliation to the church of Rome, they obſerved ſaturday as well as the ſabbath. They held, that all ſouls were created together; and that thoſe of good men do not enter into heaven, till after the reſurrection. They added other opinions, which were ſimilar to thoſe of the Greek-Church. [See Greek-Church.]

Broughton's Hiſtorical Library, vol. 2. *p.* 51.
Moſheim's Eccleſiaſtical Hiſtory, vol. 2. *p.* 37.

MASSALIANS,

MASSALIANS, a denomination which arose in the fourth century. They derived their name from a Hebrew word signifying *prayer*, it being their distinguishing tenet, that a man is to *pray without ceasing*, in the literal sense of the words.

Hereupon they shunned not only the society of other men, but renounced all the exterior part of religion, the usage of the sacraments and the fasts; dwelt with their wives and children in the woods and forests, that they might wait solely and continually on prayer. They imagined, that two souls resided in man, the one *good*, the other *evil*. And taught, that it was impossible to expel the *evil demon* by any other means than by constant prayer, and singing of hymns. And that, when this malignant spirit was cast out, the *pure mind* returned to GOD, and was again united to the divine essence, whence it had been separated. They boasted of having perpetual revelations and visions, and these they expected particularly in the night. They added many opinions which bear a manifest resemblance to the Manichean system, and are derived from the same source, even from the tenets of the *Oriental philosophy*. The authors of this denomination were certain monks of Mesopotamia.

Mosheim's Ecclesiastical History, vol. 1. p. 350, 351.
Formey's Ecclesiastical History, vol. 1. p. 82.
History of Religion, vol. 4. [*See Massalians.*]
Bayley's Dictionary, vol. 2. [*See Massalians.*]

MATERIALISTS, or PHYSICAL NECESSARIANS, the followers of the celebrated Dr. *Joseph Priestley*. A short view of the distinguishing articles in his system, and a few of the arguments, which he uses in defence of his sentiments, are imperfectly delineated in the following summary.*

I. That man is no more than what we now see of him; his

* The candid reader will perceive the extreme difficulty of abridging arguments on metaphysical subjects,

his being commences at the time of his conception, or perhaps at an earlier period. The corporeal and mental faculties, inhering in the ſame ſubſtance, grow, ripen, and decay together ; and whenever the ſyſtem is diſſolved, it continues in a ſtate of diſſolution, till it ſhall pleaſe that almighty Being who called it into exiſtence, to reſtore it to life again.†

For, if the mental principle was, in its own nature, *immaterial* and *immortal*, all its peculiar faculies would be ſo too ; whereas, we ſee that every faculty of the mind, without exception, is liable to be impaired, and even to become wholly extinct before death. Since therefore, all the faculties of the mind, ſeparately taken, appear to be mortal, the ſubſtance, or principle, in which they exiſt, muſt be pronounced mortal too. Thus we might conclude, that the body was mortal, from obſerving, that all the ſeparate ſenſes and limbs were liable to decay and periſh.

This ſyſtem gives a real value to the doctrine of a *reſurrection* from the *dead* ; which is peculiar to revelation ; on which alone the ſacred writers build all our hope of future life ; and it explains the uniform language of the ſcriptures, which ſpeak of one day of judgment for all mankind, and repreſent

† Dr. *Prieſtley* conſiders man as a being, conſiſting of what is called *matter* diſpoſed in a certain manner. At death, the parts of this material ſubſtance are ſo diſarranged, that the powers of perception and thought, which depend upon this arrangement, ceaſe. At the reſurrection they will be re-arranged in the ſame, or in a ſimilar manner as before, and conſequently the powers of perception and thought will be reſtored. Death, with its concomitant putrefaction and diſperſion of parts, is only a decompoſition. What is decompoſed, may be recompoſed by the Being who firſt compoſed it : ſo that, in the moſt proper ſenſe of the word, the ſame body, which dies, ſhall riſe again ; not with every thing adventitious and extraneous, as what we receive by nutrition, but with the ſame *ſtamina*, or thoſe particles, which really belonged to the *germ* of the organical body. Theſe will be collected and revivified at the reſurrection,

repreſent all the rewards of virtue, and all the puniſhments of vice, as taking place at that awful day, and not before. In the ſcriptures, the heathens are repreſented to be with-without hope, and all mankind as periſhing at death, if there be no *reſurrection* of the dead.

The Apoſtle Paul aſſerts, in 1 of Cor. xv. 16, that, *If the dead riſe not, then is not Chriſt raiſed; and if Chriſt be not raiſed, your faith is vain, ye are yet in your ſins. Then they alſo who are fallen aſleep in Chriſt, are periſhed.* And again, ver. 32. *If the dead riſe not, let us eat and drink, for to-morrow we die.* In the whole diſcourſe, he does not even mention the doctrine of happineſs or miſery without the body.

If we ſearch the ſcriptures for paſſages expreſſive of the ſtate of *man* at *death*, we find ſuch declarations, as expreſsly exclude any trace of *ſenſe, thought*, or *enjoyment*. See Pſalm vi. 5. Job xiv. 7, &c.

II. That there is ſome fixed law of nature reſpecting the *will*, as well as the other powers of the mind, and every thing elſe in the conſtitution of nature; and conſequently, that it is never determined without ſome real or apparent *cauſe*, foreign to itſelf, i. e. without ſome *motive of choice*; or, that *motives* influence us in ſome definite and invariable manner; ſo that every volition, or choice, is conſtantly regulated and determined by what precedes it. And this conſtant determination of mind, according to the motives preſented to it, is what is meant by its *neceſſary determination*.*

This

* The term *voluntary*, is not oppoſed to *neceſſary*, but only to involuntary, and nothing can be oppoſed to *neceſſary*, but *contingent*. For a *voluntary motion* may be regulated by *certain rules*, as much as a mechanical one; and if it be regulated by any certain rules, or laws, it is as *neceſſary* as any mechanical motion whatever.

To ſuppoſe the moſt perfectly *voluntary choice* to be made without regard to the laws of nature, ſo that with the ſame inclination,

This being admitted to be fact, there will be a neceſſary connexion between all things paſt, preſent, and to come, in the way of proper *cauſe* and *effect*, as much in the intellectual as in the natural world; ſo that according to the eſtabliſhed laws of nature, no event could have been otherwiſe than it *has been*, *is*, or *is to be*, and therefore, all things paſt, preſent, and to come, are preciſely what the *Author* of nature really intended them to be, and has made proviſion for.

To eſtabliſh this concluſion, nothing is neceſſary, but that, throughout all nature, the ſame conſequences ſhould invariably reſult from the ſame circumſtances. For if this is admitted, it will neceſſarily follow, that at the commencement of any ſyſtem, ſince the ſeveral parts of it and their reſpective ſituations were appointed by the Deity, the firſt change would take place according to a *certain rule*, eſtabliſhed by himſelf, the reſult of which would be a *new ſituation*; after which, the ſame laws continuing, another change would ſucceed, according to the ſame rules, and ſo on forever; every new ſituation invariably leading to another, and every event, from the commencement to the termination of the ſyſtem, being ſtrictly connected; ſo that, unleſs the fundamental laws of the ſyſtem were changed, it would be impoſſible that any event ſhould have been otherwiſe than it was.

In all theſe caſes, the circumſtances preceding any change, are called the *cauſes* of that change; and ſince a determinate

nation, and the ſame views of things preſented to us, we might be even voluntarily diſpoſed to chooſe either of two different things at the ſame moment of time, is juſt as impoſſible, as that an involuntary or mechanical motion ſhould depend upon no certain laws or rule, or that any other effect, ſhould exiſt without an *adequate cauſe*. If the mind is as conſtantly determined by the influence of motives, as a ſtone is determined to fall to the ground by the influence of gravity, we are conſtrained to conclude, that the *cauſe* in the one acts as *neceſſarily* as in the other,

nate event, or *effect* conſtantly follows certain circumſtances, or *cauſes*, the connexion between *cauſe* and *effect* is concluded to be *invariable* aad therefore *neceſſary*.

It is univerſally acknowledged, that there can be no *effect* without an adequate *cauſe*. This is even the foundation on which the only proper argument for the being of a GOD reſts. And the Neceſſarian aſſerts, that if, in any given ſtate of mind, with reſpect both to *diſpoſitions* and *motives*, two different determinations, or volitions be poſſible, it can be on no other principle, than that one of them ſhould come under the deſcription of an *effect* without a *cauſe*, juſt as if the beam of a balance might incline either way, though loaded with equal weights. And if any thing whatever, even a thought in the mind of man, could ariſe without an adequate *cauſe*, any thing elſe, the mind itſelf, or the whole univerſe, might likewiſe exiſt without an adequate *cauſe*.

This ſcheme of *philoſophical neceſſity*, implies a chain of *cauſes* and *effects*, eſtabliſhed by infinite wiſdom, and terminating in the greateſt good of the whole univerſe. Evils of all kinds, natural and moral, being admitted, as far as they contribute to that end, or are in the nature of things inſeparable from it.*

Vice is productive, not of good, but of evil to us, both here and hereafter ; though good may reſult from it to the whole ſyſtem. And according to the fixed laws of nature, our preſent and future happineſs *neceſſarily* depend on our cultivating *good diſpoſitions*.†

* Dr. *Prieſtley* ſays, the doctrine of *neceſſity* contains all that the heart of man can wiſh. It leads us to conſider ourſelves, and every thing elſe, as at the uncontrolled diſpoſal of the greateſt and beſt of Beings ; that, ſtrictly ſpeaking, nothing does, or can go wrong ; and that all retrogade motions in the moral, as well as in the natural world, are only apparent, not real.

† By our being liable to puniſhment for our actions and accountable for them, is meant, that it is wiſe and good in the Supreme

Our learned Author diſtinguiſhes this ſcheme of *philoſophical neceſſity* from the Calviniſtic doctrine of *predeſtination*, in the following particulars.

I. No *Neceſſarian* ſuppoſes that any of the human race will ſuffer eternally; but that future puniſhments will anſwer the ſame purpoſe as temporal ones are found to do, all of which tend to good, and are evidently admitted for that purpoſe.

Upon the doctrine of *neceſſity* alſo, the moſt indifferent actions of men are equally neceſſary with the moſt important; ſince every *volition*, like any other *effect*, muſt have an adequate *cauſe*, depending upon the previous ſtate of the mind, and the influence to which it is expoſed.

II. The *Neceſſarian* believes that his own diſpoſitions and actions are the neceſſary and ſole means of his preſent and future happineſs; ſo that, in the moſt proper ſenſe of the words, it depends entirely upon himſelf, whether he be virtuous or vicious, happy or miſerable.

III. The Calviniſtic ſyſtem entirely excludes the popular notion of *free-will*, viz. the liberty or power of doing what we pleaſe, virtuous, or vicious, as belonging to every perſon in every ſituation; which is perfectly conſiſtent with the doctrine of *philoſophical neceſſity*, and indeed reſults from it.

IV. The *Neceſſarian* believes nothing of the poſterity of Adam's ſinning in him, and of their being liable to the wrath of GOD on that account, or the neceſſity of an infinite Being making atonement for them by ſuffering in their ſtead, and thus making the Deity propitious to them. He believes nothing of all the actions of any man being *neceſſarily* ſinful; but, on the contrary, thinks that the very worſt

preme Being to appoint, that certain ſufferings ſhould follow certain actions, provided they be *voluntary*, though neceſſary ones. A courſe of *voluntary* actions and ſufferings being calculated to promote the greateſt ultimate good.

worſt of men are capable of benevolent intentions in many things that they do ; and likewiſe, that very good men are capable of falling from virtue, and conſequently, of ſinking into final perdition. Upon the principles of the *Neceſſarian*, alſo, all late *repentance*, and eſpecially after long and confirmed habits of vice, is altogether and neceſſarily ineffectual ; there not being ſufficient time left to produce a change of diſpoſition and character, which can only be done by a change of conduct of proportionably long continuance.

In ſhort, the three doctrines of *Materialiſm*, *Philoſophical Neceſſity*, and *Socinianiſm*, are conſidered as equally parts of one ſyſtem. The ſcheme of *neceſſity* is the immediate reſult of the *materiality* of man ; for *mechaniſm* is the undoubted conſequence of *materialiſm*. And that man is wholly *material*, is eminently ſubſervient to the *proper*, or *mere humanity of Chriſt*. For if no man has a ſoul diſtinct from his body, Chriſt, who in all other reſpects, appeared as a man, could not have a ſoul which had exiſted before his body. And the whole doctrine of the *pre-exiſtence* of ſouls, of which the opinion of the *pre-exiſtence* of Chriſt is a branch, will be effectually overturned. [See Unitarians.]

Prieſtley's Diſquiſitions, on Matter and Spirit, vol. 1. *p.* 4, 5, 56, 69, 102, 163.

——— *Vol.* 2. *On Philoſophical Neceſſity, p.* 8, 9, 10, 16, 17, 18, 20, 27, 108, 184, 185, 188, 190, 191, 193.

Hiſtory of Early Opinions, vol. 1. *p.* 211, 212.

Correſpondence between Prieſtley and Price, p. 118, 359.

MELCHITES, the Syrian, Egyptian, and other Eaſtern Chriſtians in the Levant ; who, though they are not Greeks, follow the doctrines of the Greek-Church, except in ſome few points which relate only to ceremonies and eccleſiaſtical diſcipline. They were called Melchites, i. e. Royaliſts, by their adverſaries by way of reproach, on account of their implicit ſubmiſſion to the edict of the Emperor Marcion, in favor of the council of Chalcedon.

Moſheim's Eccleſiaſtical Hiſtory, vol. 2. *p.* 31.

Collier's Hiſtorical Dictionary, vol. 2. [*See Melchites.*]

MELECIANS,

MELECIANS, a denomination in the fourth century, ſo called from their leader Melecias, Biſhop of Lycopolis in Egypt.

This prelate declared with great zeal againſt thoſe *Chriſtians*, who, having apoſtatized, deſired to be reconciled to the *church*; and would not have thoſe admitted to repentance who fell into *ſin*, though their contrition was ever ſo great.

The Melecians faſtened little bells to the bottom of their garments, and ſung their prayers, dancing all the time; and this they thought a ſure means to appeaſe the wrath of GOD.

Broughton's Hiſtorical Library, vol. 2. p. 547.
Chevreau's Hiſtory, vol. 3. p. 98.

MELCHIZEDICHIANS, a denomination which aroſe about the beginning of the third century. They affirmed, that Melchiſedek was not a man, but a heavenly power ſuperior to Jeſus Chriſt. For Melchizedek, they ſaid, was the interceſſor and mediator of the angels, and Jeſus Chriſt was only ſo for men, and his prieſthood only a copy of that of Melchizedek.

This denomination was revived in Egypt by one Hierax. [See Hieracites.]

Dictionary of Arts and Sciences, vol. 3. p. 2049.

MELATONI. So called from one Mileto; who taught, that not the ſoul, but the body of man, was made after GOD's image.

Roſs's View of all Religions, p. 211.

MENANDERIANS, a denomination in the firſt century, from Menander, a diſciple of Simon Magus.

He pretended to be one of the *Æons* ſent from the *Pleroma*, or celeſtial regions, to ſuccour the ſouls that lay groaning under bodily oppreſſion and ſervitude, and to maintain them againſt the violence and ſtratagems of the *demons* that hold

hold the reins of empire in this ſublunary world. He baptized his diſciples in his own name ; and promiſed them after this baptiſm, a more eaſy victory over the evil ſpirits ; and that, after this life, they ſhould become partakers of the reſurrection of the dead, and of immortality.

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. *p.* 116.
Formey's Eccleſiaſtical Hiſtory, vol. 1. *p.* 21.

MENNONITES, a ſociety of *Baptiſts*, in Holland ; ſo called from Mennon Simonis, of Frieſland, who lived in the ſixteenth century.

It is a univerſal maxim of this denomination, that practical piety is the eſſence of religion, and that the ſureſt mark of the *true church* is the ſanctity of its members. They all unite in pleading for toleration in religion ; and debar none from their aſſemblies, who lead pious lives, and own the ſcriptures for the word of GOD. They teach, that infants are not the proper ſubjects of baptiſm, and that miniſters of the goſpel ought to receive no ſalary, and that it is not lawful to ſwear or wage war upon any occaſion. They alſo maintain, that the terms, Perſon and Trinity, are not to be uſed in ſpeaking of the Father, Son, and Holy Ghoſt.

The Mennonites meet privately, and every one in the aſſembly has the liberty to ſpeak, to expound the ſcriptures, to pray and ſing. They aſſemble twice every year from all parts of Holland, at Rynſbourg, a village about two leagues from Leyden, at which time they receive the communion, ſitting at a table, where the firſt diſtributes to the reſt. All denominations are admitted, even the *Roman Catholics*, if they pleaſe to come.

The ancient Mennonites profeſſed a contempt of erudition and ſcience : and excluded all from their communion, who deviated in the leaſt, from the moſt rigorous rules of ſimplicity and gravity in their looks, their geſtures, their clothing, or their table. But this primitive auſterity is greatly diminiſhed in the moſt conſiderable denominations of

of the Mennonites. Thoſe who adhere to their ancient diſcipline are called Flemings, or Flandrians.

The Mennonites in Pennſylvania do not baptize by immerſion, though they adminiſter the ordinance to none but adult perſons. Their common method is this—The perſon to be baptized, kneels; the miniſter holds his hands over him, into which the deacon pours water, and through which it runs on the crown of the kneeling perſon's head; after which follow impoſition of hands and prayer.

Moſheim's Eccleſiaſtical Hiſtory, vol. 4. p. 151, 155, 162.
Dictionary of Arts and Sciences, vol. 3. p. 2037.
Edwards Hiſtory of the American Baptiſts, vol. 1. p. 94.

MEN OF UNDERSTANDING. This title diſtinguiſhed a denomination which appeared in Flanders and Bruſſels in the year 1511. They owed their origin to an illiterate man, whoſe name was Egidius Cantor, and to William of Hildeniſon, a Carmelite monk. They pretended to be honored with celeſtial viſions, denied that any could arrive at perfect knowledge of the holy ſcriptures, without the extraordinary ſuccours of a divine illumination; and declared the approach of a new revelation from heaven, more perfect than the goſpel of Chriſt. They ſaid that the reſurrection was accompliſhed in the perſon of Jeſus, and no other was to be expected.—That the inward man was not defiled by the outward actions, whatever they were. —That the pains of *hell* were to have an end, and not only all mankind, but even the devils themſelves, were to return to GOD, and be made partakers of eternal felicity.

They alſo taught among other things,

I. That Chriſt alone had merited eternal life and felicity for the human race, and that therefore men could not acquire this ineſtimable privilege by their own actions alone.

II. That the prieſts to whom the people confeſſed their tranſgreſſions, had not the power of abſolving them, but this authority was veſted in Chriſt alone.

III.

III. That voluntary penance and mortification was not neceſſary to ſalvation.

This denomination appear to have been a branch of the Brethren and Siſters of the Free Spirit.

Moſheim's Eccleſiaſtical Hiſtory, vol. 3. p. 276.

METHODISTS. This name firſt diſtinguiſhed a number of ſtudents in Oxford College; who, in the year 1729, joined in a religious ſociety, and agreed upon certain methods or rules for ſpending their time in faſting, praying, communicating, viſiting the ſick and the priſoners, inſtructing the ignorant, &c. and hence they were called Methodiſts. The Rev. Meſſieurs John and Charles Weſley were the leaders of this ſociety.

This was the firſt riſe of Methodiſm; the ſecond was at Savannah, in April 1736, when twenty or thirty perſons met at the houſe of the Rev. Mr. Weſley; the laſt was in London; forty or fifty agreed to meet every Wedneſday evening, in order to a free converſe begun and ended with prayer. This ſociety kept increaſing, till they amounted to a very large number.

After the miniſters of this ſociety were forbid the uſe of the churches, when the houſes could not contain the people, they preached in the open air.

This denomination was divided into two claſſes.

The Rev. George Whitefield, a celebrated itinerant preacher, who had joined Mr. Weſley's ſociety, became the leader of the Calviniſtic Methodiſts. He was a profeſſed member of the Church of England, and maintained the Calviniſtic doctrines, as explained in the articles of that church. In all his public diſcourſes, he inſiſted largely on the neceſſity of regeneration. He maintained, that the form of eccleſiaſtical worſhip and prayer, whether taken from the Book of Common Prayer, or poured forth extempore, was

a matter of indifference. And accordingly made uſe of both forms.

The other party of Methodiſts embrace the opinions of Rev. Mr. John Weſley; who warmly oppoſed the Calviniſtic doctrines of *election* and *final perſeverance*; but admitted the corruption of human nature, and juſtification by faith alone. He maintains, that perfection* is attainable in this life; and to prove this point, has aſſerted that Mat. v. 28, ought to be tranſlated thus—*Therefore ye ſhall be perfect, as your Father who is in heaven is perfect.*

He alſo ſupported this doctrine, from 1 of John, iii. 9. *Whoſoever is born of* GOD *does not commit ſin; for his ſeed abideth in him, and he cannot ſin, becauſe he is born of* GOD.

This ſociety obſerve a love-feaſt once a month. They have alſo a cuſtom of keeping watch nights, i. e. ſinging, praying, and laughing, from eight of the clock to twelve. They have this ſervice alſo once a month.

As this party of Methodiſts ſuppoſe, that the Church of England is deficient in the moſt important points of chriſtian diſcipline, they have formed themſelves in an independent Church, under the direction of biſhops, elders, and preachers, according to the forms of ordination annexed to their Prayer Book, and the regulations which are laid down in their forms of diſcipline.

The Methodiſts band ſocieties are enjoined to meet once a week, to confeſs their faults to one another, and to pray for each other, that they may be healed. They begin every meeting with ſinging, or prayer. And, after diſcourſing together

* Mr. Weſley aſſerts, that his idea of chriſtian perfection does not imply, that the ſaints are perfect in knowledge, or free from ignorance and miſtakes in matters, which are not eſſential to ſalvation. He defines chriſtian perfection to be, the loving GOD, with all our mind, ſoul and ſtrength; that no wrong temper remains in the ſoul; and, that all our thoughts, words, and actions are governed by pure love.

together concerning their ſpiritual ſtate, they conclude with a prayer ſuited to the ſtate of each particular perſon. They are enjoined to obſerve the ſtricteſt rules of morality. All ſcandal is ſeverely prohibited. And they are forbid to wear any needleſs ornaments, or uſe any needleſs ſelf-indulgence.

This denomination have a number of preachers diſperſed through Britain, Ireland, and America, whoſe profeſſed deſign is to ſpread the only true and rational religion, which is taught and preſcribed in the Old and New Teſtament. They leave every man to enjoy his own opinion, and uſe his own mode of worſhip; deſiring only, that the love of GOD and his neighbour be the ruling principle in his heart, and ſhew itſelf in his life, by an uniform practice of juſtice, mercy, and truth. And accordingly, they give the right hand of fellowſhip to every lover of GOD and man, whatever is his opinion and mode of worſhip; of which he is to give an account to GOD alone.

For an account of the extent, and preſent ſtate of the Methodiſt ſocieties in Europe and America; ſee Part II.]

Formey's Eccleſiaſtical Hiſtory, vol. 2. *p.* 268.
Gillie's Succeſs of the Goſpel, vol. 2. *p.* 52.
Whitefield's Letters, vol. 1. *p.* 212.
Weſley's Eccleſiaſtical Hiſtory, vol. 4. *p.* 280.
——— *Notes On the New Teſtament, vol.* 1. *p.* 33. *vol.* 3. *p.* 196.
——— *On Chriſtian Perfection, p.* 62, 74.
Rules for the Band Societies.
Diſcipline of the Methodiſt Church, p. 3.

MILLENARIANS, or CHILIASTS, a name given to thoſe who, in the primitive ages, believed that the ſaints will reign on earth with Jeſus Chriſt a thouſand years.

The former appellation is of Latin original, the latter of Greek, and both of the ſame import.

The Millenarians hold, that after the coming of Antichriſt, and the deſtruction of all nations which ſhall follow, there ſhall be a firſt reſurrection of the juſt alone. That

all who ſhall be found upon earth, both good and bad, ſhall continue alive; the good to obey the juſt, who are riſen as their princes; the bad to be conquered by the juſt, and to be ſubject to them. That Jeſus Chriſt will then deſcend from heaven in his glory. That the city of Jeruſalem will be rebuilt, enlarged, embelliſhed, and its gates ſtand open night and day. They applied to this new Jeruſalem, what is ſaid in the Apoc. chap. xxi, and to the temple, all that is written in Ezek. xxxvi. Here they pretended, Jeſus Chriſt will fix the ſeat of his empire, and reign a thouſand years, with the ſaints, patriarchs, and prophets, who will enjoy perfect and uninterrupted felicity.

The ancient Millenarians were divided in opinion; ſome pretended, that the ſaints ſhould paſs their time in corporeal delights. Others, that they ſhould only exerciſe themſelves in ſpiritual pleaſures.

The opinions of ſome celebrated modern authors, concerning the Millenium, are as follow.

Dr. Thomas Burnet and Mr. Whiſton concur in aſſerting, that the earth will not be entirely conſumed; but that the matter of which it conſiſts, will be fixed, purified, and refined; which the action of fire upon it will naturally effect. They ſuppoſe, that from theſe materials thus refined, as from a ſecond chaos, there will, by the will of God, ariſe a new creation; and that the face of the earth, and likewiſe the atmoſphere, will then be ſo reſtored, as to reſemble what it originally was in the paradiſaical ſtate; and conſequently, to render it a more delightful abode for human creatures than it is at preſent. They urge for this purpoſe the following texts. 2 of Pet. iii. 13 *Nevertheleſs we, according to his promiſe, look for new heavens and a new earth, wherein dwelleth righteouſneſs.* See alſo Matt. xiii. 29, 30. Luke xvii. 29, 30. Acts iii. 21, &c.

They both ſuppoſe, that the earth, thus beautified and improved, ſhall be inhabited by thoſe, who ſhall inherit the

firſt

firſt reſurrection, and ſhall here enjoy a very conſiderable degree of happineſs; though not equal to that, which is to ſucceed the general judgment; which judgment ſhall, according to them, open, when the thouſand years are expired, mentioned in Rev.. xx. 4.

Though Mr. Fleming does not entirely agree with the above mentioned ſcheme, he interprets Rev. xx. 6, as referring to a proper reſurrection; of which he ſuppoſes that the event, which is recorded in Matt. xxvii. 32, was a pledge. He conjectures, that the moſt celebrated ſaints, of the Old Teſtament times, then aroſe, and aſcended with Chriſt to heaven. Agreeable to this he apprehends, that the ſaints, who are to be ſubjects of the firſt reſurrection, will appear to ſome of the inhabitants of this earth, which may be the means of reviving religion among them. Yet they will not have their abode here. But during the thouſand years, in which the kingdom of Chriſt will have the higheſt triumph on earth, they ſhall be rejoicing with him in heaven, in a ſtate of happineſs far ſuperior to that which they enjoyed in a ſeparate ſtate; yet not equal to that which is to be expected after the general judgment. To this peculiar privilege of the martyrs, and ſome other eminent ſaints, he ſuppoſed St. Paul to have referred. Phil. iii. 9, 11.

This author argues, that as there has been already a ſpecial reſurrection of the more eminent ſaints of the Old Teſtament; it is rational to conclude, from the ideas we form of Chriſt, as a juſt and impartial judge, that the eminent ſaints of the New Teſtament, who lived and died under ſufferings, ſhall be rewarded by a ſpecial reſurrection to glory, when Chriſt ſhall give univerſal peace and proſperity to the church.

Mr. Ray agrees, that there will be a renovation of the earth; and though he does not grant, as ſome have ſuppoſed, the ſame animals which once lived, ſhall be raiſed again, yet he ſuppoſes that other like animals will be created anew,

as

as well as ſimilar vegetables, to adorn the earth, and to ſupport the animals, only in higher degrees of beauty and perfection than they ever before poſſeſſed.

But he pretends not to determine, whether this new earth, thus beautified and adorned, after the general reſurrection, ſhall be the ſeat of a new race of men, or only remain as the object of contemplation to ſome happy ſpirits who may behold it, though without any rational animals to inhabit it, as a curious plan of the moſt exquiſite mechaniſm.

He argues, that the apoſtle, ſpeaking of the heavens and earth, ſays, *As a veſture thou ſhalt fold them up, and they ſhall be changed.* Heb. i. 12. To be changed, is different from being annihilated and deſtroyed. The earth ſhall be transfigured, or its outward form changed, not its matter or ſubſtance deſtroyed.

Dr. Whitby ſuppoſes the Millenium to refer entirely to the proſperous ſtate of the Chriſtian church, after the converſion of the Jews. That then ſhall begin a glorious and undiſturbed reign of Chriſt over both Jew and Gentile, to continue a thouſand years. And as John the Baptiſt was Elias, becauſe he *came in the ſpirit and power of Elias;* ſo ſhall this be the church of martyrs, and of thoſe *who have not received the mark of the beaſt*, becauſe the ſpirit and purity of the times of the primitive martyrs ſhall return.

He argues, that it would be a great detriment to the glorified ſaints, to be brought down to dwell upon earth, in the moſt pleaſing form which it can be ſuppoſed to put on.

That it is contrary to the genius of the Chriſtian religion, to ſuppoſe it built on temporal promiſes. For the Chriſtian is repreſented as one, who is entirely dead to the world, and whoſe converſation is in heaven. Phil. iii. 19.

Mr. Worthington's ſcheme is, that the goſpel, being intended to reſtore the ruins of the fall, will gradually meliorate

rate the world, till by a train of natural conſequences, under the influence of divine providence and grace, it is reſtored to a paradiſaical ſtate. He ſuppoſes this plan is already advanced through ſome important ſtages, of which he thinks the amendment of the earth's natural ſtate at the deluge, which, with Dr. Sherlock, he maintains to have been a very conſiderable one. He conſiders all improvements in learning and arts, as well as the propagation of the goſpel among the heathen nations, as the proceſs of this ſcheme. But he apprehends much greater advances are to be made, about the year of Chriſt, 2000, when the Millenium will commence; which ſhall be, according to him, ſuch a glorious ſtate as Dr. Whitby ſuppoſes; but with this additional circumſtance, that after ſome interruption from the laſt effects of wickedneſs by Gog and Magog, this ſhall terminate in the yet nobler ſtate of the *new heaven* and the *new earth*, ſpoken of in Rev. xxi. xxii, which he ſuppoſes, will be abſolutely paradiſe reſtored. And that all natural and moral evil ſhall be baniſhed from the earth, and death itſelf ſhall have no further place. But good men ſhall continue in the higheſt rectitude of ſtate, and in the greateſt imaginable degree of terreſtrial felicity, till the coming of Chriſt, and univerſal judgment, cloſe this beautiful and delightful ſcene, perhaps, ſeveral thouſand years hence. Indeed he ſeems to intimate ſome apprehenſion, that the conſummation of all things will happen about the year of the world 25,920; the end of the great year, as the Platonics called it, when the equinoxes ſhall have revolved. The reaſoning, by which thoſe conjectures are ſupported, are too diffuſe to be repreſented.

Mr. Lowman agrees with Dr. Whitby, in ſuppoſing the ſcripture deſcription of the Millenium to be figurative; repreſenting the happy ſtate of the church upon its deliverance from the perſecution, and corruption of the third period.

He

He ſuppoſed the book of Revelation, after the fifth chapter,* to be a prophetic repreſentation of the moſt remarkable events, which were to befal the Chriſtian church, from that time to the conſummation of all things.

He divides the remainder into ſeven periods. The firſt of which repreſented by the *ſeals*, ſhews, according to him, the ſtate of the church under the heathen Roman emperors, from the year 95 to 323.

The ſecond period, which is that of the *trumpets*, according to him, relates to what was to happen in the Chriſtian church, A. D. 337 to 750, when the Mahometan conqueſts ceaſed in the weſt.

The third period, according to him, repreſents the ſtate of the church and world, in the time of the laſt head of the Roman government, i. e under the Popes, for 1260 years, viz. from A. D. 756 to 2016. Each of the *vials*, which are poured out, he ſuppoſes to denote ſome great judgment upon the Papal kingdom.

The ſixth and ſeventh *vials*, he ſuppoſes are yet to come; and that the ſeventh will complete the final deſtruction of Rome.

The fourth period is that of a thouſand years, or the Millenium, in which the church will be in a moſt proſperous ſtate, A. D. 2000 to 3000. So that the ſeventh chiliad is to be a kind of ſabbath.

The fifth period is the renewed invaſion of the enemies of the church, for a ſhort time, not defined, but which is to end in their final extirpation and ruin. Chap. xx. 7, 10.

The ſixth period is the general reſurrection, and final judgment, Chap. xx, 11, 15, which terminate,

In the ſeventh grand period, in which the ſaints are repreſented

* He conſiders the fourth and fifth chapters, as only introductory to the prophetic part of the book.

reſented as fixed in a ſtate of everlaſting triumph and happineſs in the heavenly world. Chap. xxi. 1, 5.

Dr. Cotton Mather ſuppoſed, that the conflagration would take place at Chriſt's ſecond perſonal coming. That after this great event, GOD will create *new heavens*, and a *new earth*. The raiſed ſaints will inhabit the *new heaven*, attending on our Saviour there, and receiving inconceivable rewards for their ſervices and ſufferings for his ſake. The *new earth* will be a paradiſe, and inhabited by thoſe, who ſhall be caught up to meet the Lord, and be with him in ſafety, while they ſee the earth flaming under them. They ſhall return to the *new earth*, poſſeſs it, and people it with an offſpring, who ſhall be ſinleſs and deathleſs. The raiſed ſaints, in the *new heavens, who will neither marry, nor be given in marriage*, but be equal to the angels, will be ſent down from time to time, to the *new earth*, to be teachers and rulers, and have power over nations. And the will of GOD will be done on earth as it is in heaven. This diſpenſation will continue at leaſt for a thouſand years. There will be a tranſlation from the *new earth* to the *new heavens*, either ſucceſſively during the thouſand years, or all at once, after the termination of that period.

Dr. Bellamy ſuppoſed, that the Millenium will be a glorious ſcene of Chriſt's ſpiritual reign on earth; when univerſal peace ſhall prevail; wars, famines, and all deſolating judgments be at an end; induſtry ſhall flouriſh, and all luxury, intemperance, and extravagance be baniſhed. Then this globe will be able to ſuſtain with food and raiment, a number of inhabitants immenſely greater than ever dwelt upon it at a time. And if all thoſe ſhall, as the ſcripture aſſerts, *know the* LORD *from the leaſt to the greateſt, and the knowledge of the* LORD *fill the earth as the waters do the ſea*, for a thouſand years together, it will naturally come to paſs, that there will be more ſaved in thoſe thouſand years, than ever before dwelt

dwelt upon the face of the earth from the foundation of the world.

Some underſtand the thouſand years in the Revelation, agreeable to other prophetical numbers in that book, a day for a year. By that rule, as the ſcripture year contains 360 days, the thouſand years will amount to 360,000 years; in which there might be millions ſaved, to one which has been loſt. But if this glorious period is to laſt only a thouſand years literally, there may be many more ſaved than loſt.

Broughton's Hiſtorical Library, vol. 2. p. 93, 94.
Doddridge's Lectures, p. 581, 582, 583, 584, 589, 590.
Burnet's Theory, p. 209.
Whiſton's Theory, p. 288.
Fleming's Chriſtology, p. 29, 38.
Ray's Diſcourſes, p. 407, 415.
Whitby's Annotations, vol. 2. p. 740.
Worthington on the Extent of Redemption.
Lowman on Revelations, p. 243.
Mather's Life, p. 141, 142, 143.
Bellamy on the Millenium. p. 65, 68.

MOLINISTS. So called from Lewis Molina, a Spaniſh Jeſuit, Profeſſor of Divinity in the Univerſity of Ebora, in Portugal; who, in the year 1598, publiſhed a book to ſhew that the operations of *divine grace* were entirely conſiſtent with the *freedom* of the *human will*, and who introduced an hypotheſis to remove the difficulties attending the doctrines of predeſtination and liberty.

He aſſerted, that the *decree* of predeſtination to eternal glory, was founded upon a previous knowledge and conſideration of the merits of the elect; that the grace, from whoſe operations theſe *merits* are derived, is not efficacious by its own intrinſic power only, but alſo by the conſent of our own will, and becauſe it is adminiſtered in thoſe circumſtances in which the Deity, by that branch of his knowledge, which is called *Scientia Media*, foreſees that it will be efficacious. The kind of preſcience, denominated in the

ſchools

ſchools *Scientia Media* is that fore-knowledge of future contingents which ariſes from an acquaintance with the nature and faculties of rational beings, of the circumſtances in which they ſhall be placed, of the objects that ſhall be preſented to them, and of the influence that theſe circumſtances and objects muſt have on their actions.

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. *p.* 475, 476.

MONARCHIANS, a denomination which aroſe in the ſecond century: they derived their origin from Praxeas, a man of genius and learning. He denied any real diſtinction between the *Father*, *Son*, and *Holy Ghoſt*; and maintained, that the *Father*, ſole creator of all things, had united to himſelf the *human nature* of Chriſt. Hence his followers were called Monarchians.

This denomination were alſo ſtyled Patripaſſians.

Moſheim, ibid. vol. 1. *p.* 190.

MONOPHYSITES, a denomination which aroſe in the fifth century. They maintained, that the *divine* and *human nature* of Chriſt were ſo united as to form only *one nature*, yet without any *change*, *confuſion*, or *mixture* of the two natures.

Moſheim, ibid. p. 420.

MONOTHELITES, a denomination in the ſeventh century; ſo called from the Greek words μόνος and θέλος. Their founder was Theodore, Biſhop of Pharan, in Arabia, who maintained the following doctrines.

I. That in Chriſt there were two diſtinct natures, which were ſo united, though without the leaſt mixture or confuſion, as to form, by their union, only one perſon.

II. That the ſoul of Chriſt was endowed with a will, or faculty of volition, which is ſtill retained after its union with the divine nature.

For they taught that Chriſt was not only a perfect God, but was endowed with the faculty of volition.

III. That this faculty of volition in the ſoul of Chriſt, was not abſolutely unactive, but that it co-operated with the divine will.

IV. That, in a certain ſenſe, there was in Chriſt but one will, and one manner of operation.

Moſheim's Eccleſiaſtical Hiſtory, vol. 2. p. 36.
Broughton's Hiſtorical Library, vol. 2. p. 123,

MONTANISTS, a denomination which aroſe in the ſecond century; ſo called from Montanus, who pretended, that he was the *Paraclete*, or Comforter,* which the divine Saviour at his departure from earth, promiſed to ſend his diſciples to lead them to all truth. And declared, that he was ſent with a divine commiſſion, to give to the moral precepts delivered by Chriſt and his apoſtles, the finiſhing *touch* that was to bring them to perfection. He was of opinion, that Chriſt and his apoſtles made, in their precepts, many allowances to the infirmities of thoſe among whom they lived, and that this condeſcending indulgence rendered their ſyſtem of moral laws imperfect and incomplete.† He therefore inculcated the neceſſity of multiplying faſts; prohibited ſecond marriages as unlawful; maintained that the church ſhould refuſe abſolution to thoſe who had fallen into the

* Montanus made a diſtinction between the *Paraclete* promiſed by Chriſt to his apoſtles, and the Holy Spirit, which was ſhed upon them on the day of Penticoſt, and underſtood by the former, a divine teacher pointed out by Chriſt. under the name of *Paraclete*, or Comforter, who was to perfect the goſpel by the addition of ſome doctrines omitted by our Saviour. It was this divine meſſenger which Montanus pretended to be, and not the Holy Ghoſt.

† This denomination were but little diſtinguiſhed from others by their peculiar opinions. They only uſed greater auſterity of manners,

the commiſſion of enormous ſins; and condemned all care of the body, eſpecially all nicety of dreſs, and all female ornaments. He alſo gave it as his opinion, that philoſophy, arts, and whatever ſavoured of polite literature, ſhould be baniſhed from the chriſtian church.

He looked upon thoſe Chriſtians as guilty of a moſt heinous tranſgreſſion, who ſaved their lives by flight, from the perſecuting ſword, or who ranſomed them by money, from the hands of their cruel and mercenary judges.

This denomination had ſeparate aſſemblies.

They were firſt called Cataphrygians, from the place where they had their firſt principal abode. They were alſo ſtyled Pepuzians, becauſe Montanus lived in a Phrygian village, called Pepuza.

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. *p.* 192, 193.
Formey's Eccleſiaſtical Hiſtory, vol. 1. *p.* 48.
Prieſtley's Eccleſiaſtical Hiſtory, vol. 1. *p.* 254.

MORAVIANS, a name given to the followers of Nicolas Lewis, Count of Zinzendorf; who in the year 1721, ſettled at Bartholdorf, in upper Luſatia. There he made proſelytes of two or three Moravian families, and having engaged them to leave their country, received them at Bartholdorf. They were directed to build a houſe in a wood, about half a league from that village, where, in 1722, this people held their firſt meeting.

This ſociety increaſed ſo faſt, that, in a few years, they had an orphan houſe and other public buildings. An adjacent hill, called the Huth-Berg, gave the coloniſts occaſion to call this dwelling-place Herrenhuth; which may be interpreted, the guard, or protection of the LORD: hence this ſociety are ſometimes called Herrenhutters.

The following doctrines are maintained by this denomination, to which is added a ſhort ſpecimen of the arguments they make uſe of in defence of their ſentiments.

I. That creation and ſanctification ought not to be aſcribed

cribed to the Father, Son, and Holy Ghoſt; but belongs principally to the Saviour: and to avoid idolatry, people ought to be taken from the *Father* and Holy Ghoſt; and be firſt directed ſingly to Jeſus, who is the appointed channel of the Deity.

For the eſſence of GOD, both Father, Son, and Holy Ghoſt, is a depth ſo unfathomable, that in contemplating it we may ruin our intellectual faculties, and yet not be able to form one juſt expreſſion concerning this myſtery, yet we can have all the gifts and effects of their offices, through him who is daily agent between GOD and man.

II. That Chriſt has not conquered as GOD, but as man, with preciſely the ſame powers we have to that purpoſe.

For as his *Father* aſſiſted him, he aſſiſts us; the only difference is, it *was his meat and drink to do the will of his Father who is in heaven.*

III. That the law ought not to be preached under the goſpel diſpenſation.

For Paul is very expreſs, that the meſſengers of Chriſt are not appointed for the miniſtration of the letter, 2 Cor. iii. 6. Therefore, the method of preaching the goſpel, is alone to be preferred.

IV. That the children of GOD have not to combat with their own ſins, but with the kingdom of corruption in the world.

For the *apoſtle* declares, that *ſin is condemned in the fleſh.* Rom. viii. 3: and our marriage with it diſſolved through the body of Chriſt, the *Lamb of* GOD; who has undergone this conflict once for all, and inſtead of all.

The Moravians aſſert, that *faith* conſiſts in a joyful perſuaſion of our intereſt in Chriſt, and our title to his purchaſed ſalvation.

They deny the *Calviniſtic* doctrines of *particular redemption*, and *final perſeverance.*

This

This denomination have eſtabliſhed among themſelves a ſort of *diſcipline*, which cloſely unites them to one another, divides them into different *claſſes*, puts them under an entire dependence upon their ſuperiors, and confines them to certain exerciſes of devotion, and to the obſerving of different little rules.

The church at Herrenhuth is ſo divided, that firſt the huſbands, then the wives, then the widows, then the maids, then the young men, then the boys, then the girls, and laſtly little children, are in ſo many diſtinct claſſes. Each of which is daily viſited, the married men by a married man, the wives by a wife, and ſo of the reſt. Each claſs has its director choſen by its members, and frequent particular aſſemblies are held in each claſs, and general ones by the whole ſociety.

The members of each claſs are ſubdivided into people, who are *dead*, *awaked*, *ignorant*, *willing diſciples*, *and diſciples who have made a progreſs*. Proper aſſiſtance is given to each of theſe ſubdiviſions ; but above all, great care is taken of thoſe who are ſpiritually dead.

The *Elder*, the *Co-elder*, the *Vice-elder*, ſuperintend all the claſſes. There are likewiſe Informers by office, ſome of them known, ſome kept ſecret, beſides many other employments, and titles too tedious to enumerate.

A great part of their worſhip conſiſts in ſinging : and their ſongs are always a connected repetition of thoſe matters which have been preached juſt before.

At all hours, whether day or night, ſome perſons of both ſexes are appointed by rotation to pray for the ſociety.

When the brethren perceive that the zeal of the ſociety is declining, their devotion is revived by celebrating *agapes*, or *love-feaſts*.

The caſting of lots is much practiſed among them. They make uſe of it to learn the mind of the LORD.

The Elders have the ſole right of making matches. No promiſe

promiſe of marriage is of any validity without their conſent.

This denomination aſſert, that they are deſcended from the ancient ſtock of the old Bohemian and Moravian brethren, who were a little church ſixty years before the reformation, and ſo remained without infringement till that time, retaining their particular eccleſiaſtical diſcipline, and their own biſhops, elders, and deacons.

For an account of the extent of the Moravian Churches, [ſee Part II.]

Rimius's Hiſtory of the Moravians, p. 16, 18, 19.
Moravian Maxims, 18, 20, 44, 45, 67, 86.
Zinzendorf's Sermons, p. 200.
Manual of Doctrine, p. 9.
Gillie's Succeſs of the Goſpel, vol. 2. *p.* 66.
Dickinſon's Letters, p. 169.

MUGGLETONIANS, a denomination which aroſe in England, about the year 1657 ; ſo called from their leader Lodowick Muggleton, a journeyman tailor ; who, with his aſſociate Reeves,* ſet up for great prophets, and declared that their meſſage was wholly ſpiritual ; and whoever deſpiſed and rejected it, committed the unpardonable ſin againſt the Holy Ghoſt. They aſſerted that they were the LORD's two laſt true witneſſes and prophets, ſpoken of in the eleventh chapter of the Revelation, who ſhould appear a little before the coming of Chriſt, and the end of the world.

Among other things, they denied the doctrine of the Trinity ; and affirmed, that GOD the Father, who was a ſpiritual man from all eternity, in time, came down and ſuffered upon earth in an human form.

They

* Reeves affirmed, that the Lord Jeſus from the throne of his glory thus addreſſed him, I have given thee underſtanding of my mind in the ſcriptures, above all men in the world. I have choſen thee my laſt meſſenger for a great work, unto this bloody unbelieving world. And I have given thee Lodowick Muggleton to be thy mouth.

They declare, that it was revealed to them, that Elijah was taken up in a whirlwind to heaven, for this very purpose, that he might represent the person of GOD the Father, for the time when GOD the Father dwelt on earth.

Dictionary of Arts and Sciences, vol. 3. p. 2149.
Reeves and Muggleton's Spiritual Treatise, p. 3,4,5,19,21,23.

MYSTICS, a denomination which appeared in the third century, distinguished by their professing a *pure sublime and perfect devotion*, with an *entire disinterested love of* GOD, and by their aspiring to a state of passive contemplation.

The first promoters of these sentiments, proceeded from the known doctrine of the *Platonic* school, that *the divine nature was diffused through all human souls*, or, in other words, that the *faculty of reason*, from which proceeds the health and vigor of the mind, was *an emanation from* GOD *into the human soul, and comprehended in it the principles and elements of all truth, human and divine.*

They denied that men could, by labor or study, excite this celestial flame in their breasts. Therefore, they disapproved highly of the attempts of those who by definitions, abstract theorems, and profound speculations, endeavoured to form distinct notions of truth, and to discover its hidden nature. On the contrary, they maintained that *silence, tranquillity, repose*, and *solitude*, accompanied with such acts of mortification as might tend to extenuate and exhaust the body, were the means by which the *hidden* and *internal word* was *excited* to produce its *latent virtues*, and to instruct men in the knowledge of divine things. For thus they reasoned :

They who behold, with a noble contempt, all human affairs, who turn away their eyes from terrestrial vanities, and shut all the avenues of the outward senses against the contagious influence of an outward world, must necessarily return to GOD, when the spirit is thus disengaged from the impediments which prevent this happy union. And in this blessed frame, they not only enjoy inexpressible raptures

raptures from their communion with the Supreme Being, but alſo are inveſted with the ineſtimable privilege of contemplating truth undiſguiſed in its native purity, while others behold it in a vitiated and deluſive form.

The apoſtle tells us, that *the ſpirit makes interceſſion for us*, &c. Now if the ſpirit prays in us, we muſt reſign ourſelves to its motions, and be ſwayed and guided by its impulſes, by remaining in a ſtate of mere inaction.

As the late Rev. William Law, who was born in 1687, makes a diſtinguiſhed figure among the modern Myſtics, a brief account of the outlines of his ſyſtem may, perhaps, be entertaining to ſome readers.

He ſuppoſed, that the material world was the very region which originally belonged to the fallen angels.* At length the light and ſpirit of GOD entered into the chaos, and turned the angel's ruined kingdom into a paradiſe on earth. GOD then created man, and placed him there. He was made in the image of the *triune* GOD, a *living mirror of the divine nature;* formed to enjoy communion with Father, Son, and Holy Ghoſt, and live on earth as the angels do in heaven. He was endowed with immortality, ſo that the elements of this outward world could not have any power of acting on his body. But, by his fall, he changed the light, life, and ſpirit of GOD, for the light, life, and ſpirit of the world. He died the very day of his tranſgreſſion, to all the influences and operations of the ſpirit of GOD upon him, as we die to the influences of this world, when the ſoul leaves the body, and all the influences and operations of the elements of this life were open in him, as they are in

* The world according to this author, was, before the fall, a mixture of good and evil, becauſe temporal nature is a creation out of the ſtrife of evil againſt good, which the fallen angels had brought into their kingdom.

Man, before the fall, was ſuſceptible only of the good, and not have any knowledge that evil exiſted.

in any animal at its birth into this world. He became an earthly creature, ſubject to the dominion of this outward world; and ſtood only in the higheſt mark of animals.

But the goodneſs of GOD would not leave man in this condition. Redemption from it was immediately granted, and the bruiſer of the ſerpent brought the life, light, and ſpirit of heaven once more into the human nature. All men, in conſequence of the Redemption of Chriſt, have in them the firſt ſpark or ſeed of the divine life, as a treaſure hidden in the centre of our ſouls, to bring forth, by degrees, a new birth of that life, which was loſt in paradiſe. No ſon of Adam can be loſt only by turning away from the Saviour within him. The only religion, which can ſave us, muſt be that, which can raiſe the light, life, and ſpirit of GOD in our ſouls. Nothing can enter into the vegetable kingdom, till it has the vegetable life in it; or be a member of the animal kingdom, till it has the animal life. Thus all nature joins with the goſpel in affirming, that no man can enter into the kingdom of heaven, till the heavenly life is born in him. Nothing can be our righteouſneſs or recovery, but the divine nature of Jeſus Chriſt derived to our ſouls.

The arguments, which are brought in defence of this ſyſtem, cannot eaſily be abridged in ſuch a manner as to render them intelligible. Thoſe, who are fond of myſtical writings, are referred to the works of this ingenious author.

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. *p.* 222, 223.
Dictionary of Arts and Sciences, vol. 3. *p.* 217.
Hiſtory of Religion, vol. 4. [*See Myſtics.*]
Law's Life, p. 1.
—— *Appeal, p.* 4, 8, 10, 13, 27, 33, 42, 73, 83, 103, 118, 125, 139.
—— *Spirit of Prayer, p.* 61, 62, 65, 68.
—— *Spirit of Love, p.* 52.
—— *On Chriſtian Regeneration, p.* 1, 3, 6, 12, 21, 33, 38, 39.

NAZAREANS, a name originally given to all Chriſtians in general, on account that Jeſus Chriſt was of the city of Nazareth. But afterwards it was reſtrained to a denomination in the firſt and ſecond century, which blended Chriſtianity and Judaiſm together. They held, that Chriſt was born of a virgin, and was alſo, in a *certain manner*, united to the divine nature. They refuſed to abandon the ceremonies preſcribed by the law of *Moſes*, but were far from attempting to impoſe the obſervance of theſe ceremonies upon the Gentile Chriſtians.* They rejected alſo all thoſe additions that were made to the Moſaic inſtitutions by the Phariſees and Doctors of the law.

Like the Ebionites, this denomination made uſe of a goſpel which was called indiſcriminately, the goſpel of the Nazarites or Hebrews.†

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. p. 173.
Broughton's Hiſtorical Library, vol. 2. p. 155.

NECESSARIANS, an appellation, which may be given to all who maintain, that moral agents act from neceſſity. Some ſuppoſe this neceſſity to be mechanical, and others moral. Mechanical neceſſity follows materialiſm. Moral neceſſity reſults from the preſumption, that there is a power exiſting, diſtinct from matter. Dr. *Prieſtley*'s ſcheme of mechanical or philoſophical neceſſity has been delineated under the article Materialiſts, on account of its connexion with the doctrine of Materialiſm. The following is a ſketch of the ſentiments of ſome of the moſt celebrated advocates for *moral neceſſity*.

Mr.

* In this reſpect, as well as in ſome others, this denomination differed from the Ebionites; for they received both the Old and New Teſtament. [See Ebionites.]

† This is ſuppoſed by ſome to be the goſpel St. Paul refers to in Gal. i. 6.

Mr. Leibnitz, a celebrated German philoſopher, who was born in the year 1646, is a diſtinguiſhed writer on this ſubject. He attempted to give Calviniſm a more pleaſing and philoſophical aſpect. He conſidered the multiplicity of worlds, which compoſe the univerſe, as one ſyſtem or whole, whoſe greateſt poſſible perfection is the ultimate end of creating goodneſs, and the ſovereign purpoſe of governing wiſdom. As the Leibnians laid down this great end, as the ſupreme object of GOD's univerſal dominion, and the ſcope to which all his diſpenſations were directed, they concluded, that if this end was propoſed, it muſt be accompliſhed. Hence the doctrine of neceſſity, to fulfil the purpoſes of predeſtination founded on wiſdom and goodneſs; a *neceſſity* phyſical and mechanical in the motions of material and inanimate things; but a neceſſity moral and ſpiritual in the voluntary determinations of intelligent beings, in conſequence of prepollent motives, which produce their effects with certainty, though thoſe effects are contingent, and by no means the offspring of an abſolute and eſſentially immutable fatality.*

Mr. Leibnitz obſerves, that, if it be ſaid, that the world might have been without ſin and miſery, ſuch a world would not have been the beſt. For all things are linked together in each poſſible world. The univerſe, whatever it may be, is all of a piece, like an ocean; the leaſt motion produces its effect to any diſtance, though the effect becomes leſs ſenſible in proportion to the diſtance. GOD having ſettled every thing beforehand, once for all, having foreſeen good and evil actions, &c, every thing did ideally contribute, before its exiſtence, to his creating plan; ſo that no alteration can be made in the univerſe, any more than in a number,

* Auguſtine, Leibnitz, and a conſiderable number of modern philoſophers who maintain the doctrine of *neceſſity*, conſider this neceſſity in moral actions as conſiſtent with ſpontaniety and choice. According to them, conſtraint alone, and external force, deſtroy merit and imputation.

number, without deſtroying its eſſence, or its numerical individuality. And therefore if the leaſt evil which happens in the world was wanting, it would not be the world, which all things duly conſidered, the all-wiſe Creator has choſen and accounted the beſt.

Colors are heightened by ſhadows, and a diſſonance, well placed, renders harmony more beautiful. We deſire to be frightened by rope-dancers who are ready to fall; and to ſhed tears at the repreſentation of a tragedy. Does any one ſufficiently reliſh the happineſs of good health, that has never been ſick?—Is it not moſt times neceſſary, that a little evil ſhould render a good more ſenſible, and conſequently greater?

The Edwardean ſcheme of *moral neceſſity* is as follows.

That the will is, in every caſe, neceſſarily determined by the ſtrongeſt motives; and that this moral neceſſity may be as abſolute as natural neceſſity; i. e. a moral effect may be as perfectly connected with its moral cauſe, as a naturally neceſſary effect is with its natural cauſe.

Preſident Edwards rejects the notion of liberty, as implying any ſelf-determining power in the will, any indifference or contingency; and defines liberty to be the power, opportunity, and advantage, which any one has to do as he pleaſes. This liberty is ſuppoſed to be conſiſtent with *moral certainty*, or *neceſſity*.

He ſupports his ſcheme by the connexion between cauſe and effect—By GOD's certain foreknowledge of the volitions of moral agents, which is ſuppoſed to be inconſiſtent with ſuch a contingence of thoſe volitions, as excludes all neceſſity. He ſhews that GOD's moral excellence is neceſſary, yet virtuous and praiſe-worthy—That the acts of the will of the human ſoul of Chriſt are neceſſarily holy, yet virtuous, praiſe-worthy, and rewardable—And, that the moral

inability

inability of ſinners, conſiſting in depravity of heart, inſtead of excuſing, conſtitutes their guilt *

Lord Kaims has the following idea of neceſſity :

That, comparing together the moral and material world, every thing is as much the reſult of eſtabliſhed laws in the one as in the other. There is nothing in the whole univerſe, which can properly be called contingent ; but every motion in the material, and every determination and action in the moral world, are directed by immutable laws ; ſo that while thoſe laws remain in force, not the ſmalleſt link in the chain of cauſes and effects can be broken, nor any one thing be otherwiſe than it is.

That as man muſt act with conſciouſneſs and ſpontaneity, it is neceſſary that he ſhould have ſome ſenſe of things poſſible and contingent. Hence the Deity has wiſely implanted a deluſive ſenſe of liberty in the mind of man ; which fits him to fulfil the ends of action to better advantage, than he could do, if he knew the neceſſity which really attends him.

Lord Kaims obſerves, that in the material world, it is found, that the repreſentations of external objects, and their qualities, conveyed by the ſenſes, differ ſometimes from what philoſophy diſcovers theſe objects and their qualities to be. Were man endowed with a microſcopic eye, the bodies which ſurround him would appear as different from what they do at preſent, as if he was tranſported into another world. His ideas, upon that ſuppoſition, would be more agreeable to ſtrict truth, but they would be far leſs ſerviceable in common life.

Analagous to this, in the moral world, the Deity has implanted in mankind the deluſive notion of liberty of indifference, that they may be led to the proper exerciſe of that activity, for which they were deſigned.

The Baron de Monteſquieu, in his Perſian Letters, obſerves, that

* See this argument enlarged upon, in the article Hopkinſians.

that as GOD makes his creatures act juſt according to his own will, he knows every thing he thinks fit to know. But though it is in his power to ſee every thing, yet he does not always make uſe of that power. He generally leaves his creatures at liberty to act, or not act, that they may have room to be guilty or innocent. In this view he renounces his right of acting upon his creatures, and directing their reſolutions. But when he chooſes to know any thing, he always does know it; becauſe he need only will, that it ſhall happen as he ſees it; and direct the reſolutions of his creatures according to his will. Thus he fetches the things, which ſhall happen, from among thoſe which are merely poſſible, by fixing by his decrees the future determinations of the minds of his creatures; and depriving them of the power of acting, or not acting, which he has beſtowed upon them.

If we may preſume to make compariſon of a thing, which is above all compariſon, a monarch does not know what his ambaſſador will do in an affair of importance. If he thinks fit to know it, he need only give him direction to behave ſo and ſo; and he may be aſſured he will follow his directions.

Preſident Edwards makes the following diſtinction between his, and Lord Kaims's ideas of neceſſity.

I. Lord Kaims ſuppoſes, that ſuch a neceſſity takes place with reſpect to all men's actions, as is inconſiſtent with liberty. Edwards maintains, that the *moral neceſſity*, which univerſally takes place, is not inconſiſtent with the utmoſt liberty, which can be defined, or conceived.

II. Kaims ſeems every where to ſuppoſe, that neceſſity, properly ſo called, attends all men's actions; and that the terms *unavoidable*, *impoſſible*, &c. are equally applicable to the caſe of moral and natural neceſſity.

Edwards maintains, that ſuch a neceſſity as attends the acts of men's wills, can with more propriety be called certainty;

tainty ; it being no other, than the certain connexion between the ſubject and predicate of the propoſition, which affirms their exiſtence.

III. Kaims ſuppoſes, that if mankind could clearly ſee the real neceſſity of their actions, they would not appear to themſelves, or others, praiſeworthy, culpable, or accountable for their actions.

Edwards maintains, that *moral neceſſity*, or certainty, is perfectly conſiſtent with praiſe and blame, rewards and puniſhments.

Lord Kaims agrees with preſident Edwards, in ſuppoſing, that praiſe or blame reſts ultimately on the diſpoſition, or frame of mind.

The Rev. Mr. Dawſon, in a late pamphlet entitled, The Neceſſarian, or, the Queſtion concerning Liberty and Neceſſity ſtated and diſcuſſed, endeavours to prove, that the will is determined by motives. He accounts, however, every act, which proceeds not from mechanical force, a *voluntary act*. Every voluntary act he calls a free act, becauſe it proceeds from the *will*, from the man himſelf. But calls that *voluntary act* neceſſary, in conformity to their idea of neceſſity, who, on ſuppoſition of the will's being determined by motives, will not allow it to be free, though voluntary. Having eſtabliſhed this ſpecies of neceſſity, he endeavours to ſhew, that free will leaves no foundation for attributing merit, or demerit to the agent. And, that on the contrary, the doctrine of neceſſity does that, which the doctrine of free will does not. By leaving the foundation of morality ſecure, it leaves a foundation for merit and demerit, viz. the moral nature of actions. The morality of an action is its motive. That, which gives the action its *moral quality*, gives it at the ſame time its worth, or merit. But on the doctrine of free will there can be no foundation for attributing merit, or demerit to the agent, becauſe it deſtroys all diſtinctions between actions ; good and bad being terms without

without a meaning, when applied to actions without a *moral motive.*

As in the account of Dr. Prieſtley's ſentiments, the manner in which that celebrated author diſtinguiſhes his ſcheme of *philoſophical neceſſity* from the Calviniſtic doctrine of predeſtination is inſerted, perhaps thoſe, who are fond of ſpeculating on this ſubject, will be gratified, by being preſented, on the other hand, with the following diſtinction, which the Rev. Mr. Emmons of Franklin has made between the Calviniſtic idea of neceſſity, and Dr. Prieſtley's.

It has long been a ſubject of controverſy among Arminians and Calviniſts, whether moral agents can act of neceſſity. Upon this ſubject, Dr. Prieſtley takes the Calviniſtic ſide, and labors to prove the doctrine of neceſſity upon the general principle, that no effect can exiſt without a cauſe. His train of reaſoning runs very much in this form: Every volition muſt be an effect; every effect muſt have a cauſe; every cauſe muſt neceſſarily produce its effect; therefore every volition, as well as every other effect, muſt be neceſſary. But though he agrees with Calviniſts in their firſt principle, and general mode of reaſoning; yet, in one very capital point, he differs from them totally. For he maintains, that motives, which are the cauſe of volitions, muſt operate mechanically, which, they ſuppoſe, totally deſtroys the freedom of the will. He is obliged to maintain the mechanical operation of motives, by his maintaining the *materiality* of the ſoul. If the ſoul is material, the natural concluſion is, that motives muſt act upon it, by a mechanical operation. This concluſion, he owns, he means to draw from the doctrine of *materialiſm.* In the preface to his illuſtrations of philoſophical neceſſity, he ſays, "Every thing belonging to the doctrine of materialiſm is in fact, an argument for the doctrine of neceſſity; and, conſequently, the doctrine of neceſſity is a direct inference from materialiſm."

But

But Preſident Edwards ſuppoſes, that mechanical neceſſity is preciſely the ſame as natural neceſſity, coercion, or conſtraint, which he therefore conſiders as entirely ſubverſive of moral freedom Hence he expreſsly denies, in his Treatiſe on the Will, that motives act upon the mind, as weights do upon the ſcale, by a mechanical operation. Indeed all Calviniſts maintain, that motives govern the will by a *moral*, and not by a mechanical influence. For though they allow, that *moral* cauſes as *really*, and as *neceſſarily* produce *moral* effects, as *mechanical* cauſes produce *mechanical* effects; yet they deny that *moral* and *mechanical* neceſſity are the ſame. It is, therefore, carefully to be obſerved, that the Materialiſts plead for ſuch a mechanical operation of motives upon the mind, as the Calviniſts ſuppoſe muſt inevitably deſtroy its liberty, or moral freedom.

Moſheim's Eccleſiaſtical Hiſtory, vol. 5. p. 24.
Leibnitz's Eſſay, On the Goodenſs of GOD, *the Free-will of Man, &c.*
Letters between Clarke and Leibnitz,
Edwards on the Will, p. 17, 23, 164, 190, 195, 213.
Kaims's Eſſays, p. 114, 115, 116, 139, 155.
Monteſquieu's Perſian Letters, p. 134, 135, 136.
Dawſon's Letters on Liberty and Neceſſity, p. 12, 56, 64, 65, 70, 71.

NEONOMIANS. So called from the Greek νεος *new* and νομος *law*, ſignifying a *new law*, becauſe this denomination maintain, that the goſpel is a *new law*, the condition whereof is imperfect, though ſincere, and perſevering obedience.

Chauncy's Neonomianiſm Unmaſked.

NESTORIANS, a denomination which aroſe in the fifth century; ſo called from Neſtorius, biſhop of Conſtantinople.

This denomination maintain, that the union of Chriſt's *divinity* with his *humanity*, is a *union of will, operation*, and

benevolence. For the *divine Word* is perfect in his *nature* and *perſon*. The human nature united to him, is likewiſe a perfect *humanity* in its *nature* and *perſon*; neither of them is changed, or undergoes any alteration. Therefore there are two *perſons* in Jeſus Chriſt, and two *natures*, united by one *operation* and *will*.

They ſuppoſed that as there were two diſtinct *natures* in Chriſt, the *divine* and *human*, it was only the human nature which ſuffered. They conſidered Jeſus as having been a *mere man* till the ſpirit of GOD came on him at his *baptiſm*. And alſo that he was a mere man in his ſuffering and death.

Neſtorius aſſerted, that though the Virgin Mary was the mother of Jeſus Chriſt, as a man, yet ſhe was not the mother of GOD, becauſe no human creature could impart that to another which ſhe did not poſſeſs herſelf.

In the Neſtorian controverſy, the contending parties ſeem to have been all of one opinion, as to the doctrine of the Trinity, in oppoſition to the Arians; and to have held the conſubſtantiality, coeternity, and natural coequality of the three divine perſons or hypoſtaſes.

The generality of the Chriſtians in the Levant, are called Neſtorians.

Prieſtley's Hiſtory of Early Opinions, vol. 4. p. 252.
Jortin's Remarks on Eccleſiaſtical Hiſtory, vol. 4. p. 278.
Memoirs of Literature, vol. 5, p. 137.
Bailey's Dictionary, vol. 2. [*See Neſtorians.*]

NICOLAITANS, a denomination in the firſt century; ſo called from Nicolas, one of the firſt ſeven deacons of Jeruſalem.

They made no difference between ordinary meats, and thoſe offered to idols; allowed a community of wives; and indulged themſelves in all ſenſual pleaſures without reſtraint.

Dupin's Church Hiſtory. vol. 1. p. 30.
Broughton's Hiſtorical Library, vol. 2. p. 170.

NOETIANS,

NOETIANS, a denomination which arose in the third century, followers of Noetus, who pretended that he was another Moses sent by GOD; and that his brother was a new Aaron.

He affirmed, that the supreme GOD, whom he called the *Father*, and considered as absolutely indivisible, united himself to the man Christ, whom he called the *Son*, and was born and crucified with him. From this opinion *Noetus* and his followers were distinguished by the title of Patripassians, i. e. persons who believe that the supreme Father of the universe, and not any other divine person, had expiated the guilt of the human race.

Mosheim's Ecclesiastical History, vol. 1. *p.* 246, 247.
Broughton's Historical Library, vol. 2. *p.* 172.

NOVATIANS, a denomination in the third century. They derive their name from their founders, Novat and Novation; the first a priest of the church of Carthage; the other, of that of Rome.

This denomination laid it down for a fundamental tenet, that the church of Christ ought to be pure and free from every stain; and that the sinner who had once fallen into any offence, could not again become a member of it, though they did not refuse him the hopes of eternal life.

Hence they looked upon every society which re-admitted those to their communion, who after baptism had fallen into heinous crimes, as unworthy the title of a christian church.

They separated from the church of Rome, because they admitted to communion, those who had fallen off in time of persecution, which opinion they founded on Heb. vi. 6. They obliged such as came over to them from the general body of Christians, to submit to baptism a second time, as a necessary preparation for entering into their society.

This denomination also condemned second marriages, and

and denied communion forever to such as, after baptism, married a second time.

They assumed to themselves the title of *Cathari*, i. e. *the pure*.

Formey's Ecclesiastical History, vol. 1. *p.* 64.
Mosheim's ibid. vol. 1. *p.* 250, 251.
History of Religion, vol 4. [*See Novatians.*]
Broughton's Historical Library, vol. 2. *p.* 173.

OPHITES, a denomination which appeared in the second century; whose leader was called Euphrates. They derive their name from their maintaining the following tenet, viz. That the serpent by which our first parents were deceived, was either Christ himself, or Sophia, concealed under the form of that animal. In consequence of this opinion, they offered a subordinate kind of divine worship to a certain number of serpents, which they nourished and esteemed sacred.

It is said they kept a live serpent in a kind of cage. At certain times, they opened the door, and called the serpent. The animal came out, and mounting upon the table, twined itself about some loaves of bread. This bread they broke, and distributed among the company, who all kissed the serpent. This they called their *Eucharist*.

Their other opinions were similar with the rest of the Egyptian Gnostics. [See Gnostics.]

Broughton, ibid. p. 191.
Mosheim's Ecclesiastical History, vol. 1. *p.* 189, 190.

ORIGENISTS, a denomination which appeared in the third century, and derived their opinions from the writings of Origen, a presbyter of Alexandria, and a man of vast and uncommon abilities, who interpreted the divine truths of religion according to the tenor of the Platonic philosophy.

He

He alleged that the ſource of many evils lies in adhering to the literal and external part of ſcripture. And that the true meaning of the ſacred writers was to be ſought in a myſterious and hidden ſenſe, ariſing from the nature of things themſelves.

The principal tenets aſcribed to Origen, together with a few of the reaſons made uſe of in their defence, are comprehended in the following ſummary.

I. That there is a pre-exiſtent ſtate of human ſouls.

For the nature of the ſoul is ſuch, as makes her capable of exiſting eternally, backward as well as forward. For her ſpiritual eſſence, as ſuch, makes it impoſſible that ſhe ſhould, either through age or violence, be diſſolved; ſo that nothing is wanting to her exiſtence, but his good pleaſure from whom all things proceed. And if according to the Platonic ſcheme, we aſſign the production of all things to the exuberant fulneſs of life in the Deity, which through the bleſſed neceſſity of his communicative nature empties itſelf into all poſſibilities of being, as into ſo many capable receptacles, we muſt ſuppoſe her exiſtence in a ſenſe neceſſary, and in a *degree* co-eternal with GOD.

II. That ſouls were condemned to animate mortal bodies, in order to expiate faults they had committed in a pre-exiſtent ſtate.

For we may be aſſured from the infinite goodneſs of their Creator, that they were at firſt joined to the pureſt matter,* and placed in thoſe regions of the univerſe which were moſt ſuitable to the purity of eſſence they then poſſeſſed: for that the ſouls of men are an order of eſſentially incorporate ſpirits, their deep immerſion into *terreſtrial matter*, the modification of all their operations by it, and the *heavenly body* promiſed in the goſpel, as the higheſt perfection

* Origen ſuppoſed that our ſouls being incorporeal and inviſible, always ſtand in need of bodies ſuitable to the nature of the places where they exiſt.

perfection of our renewed nature clearly evince. Therefore if our ſouls exiſted before they appeared inhabitants of the earth, they were placed in a purer element, and enjoyed far greater degrees of happineſs. And certainly he, whoſe overflowing goodneſs brought them into exiſtence, would not deprive them of their felicity, until, by their mutability, they rendered themſelves leſs pure in the whole extent of their powers, and became diſpoſed for the ſuſception of ſuch a degree of corporeal life, as was exactly anſwerable to their preſent diſpoſition of ſpirit. Hence it was neceſſary that they ſhould become terreſtrial men.

III. That the *ſoul* of Chriſt was united to the *Word* before the incarnation.*

For the ſcriptures teach us, that the ſoul of the Meſſiah was created before the beginning of the world: ſee Phil. ii. 5, 6, 7. This text muſt be underſtood of Chriſt's human ſoul, becauſe it is unuſual to propound the Deity as an example of humility in ſcripture. Though the humanity of Chriſt was ſo god-like, he emptied himſelf of this fulneſs of life and glory, *to take upon him the form of a ſervant.* It was this Meſſiah who converſed with the patriarchs under a human form: it was he who appeared to Moſes upon the holy mount: it was he who ſpoke to the prophets under a viſible appearance: and it is he who will at laſt come in triumph upon the clouds, to reſtore the univerſe to its primitive ſplendor and felicity.

IV. That at the reſurrection we ſhall be clothed with etherial bodies.

For the elements of our terreſtrial compoſitions are ſuch, as almoſt fatally entangle us in vice, paſſion, and miſery. The purer the vehicle the ſoul is united with, the more perfect is her life and operations. Beſides, the ſupreme goodneſs, who made all things, aſſures us, he made all things beſt

* See this ſubject more fully illuſtrated in Dr. Watts's Glory of Chriſt.

beſt at firſt ; and therefore his recovery of us to our loſt happineſs, (which is the deſign of the goſpel) muſt reſtore us to our better bodies and happier habitations ; which is evident from 1 Cor. xv. 49—2 Cor. v. 1, and other texts of ſcripture.

V. That after long periods of time, the damned ſhall be releaſed from their torments, and reſtored to a new ſtate of probation.

For theDeity has ſuch reſerves in his gracious providence, as will vindicate his ſovereign goodneſs and wiſdom from all diſparagement. Expiatory pains are a part of his adorable plan. For this ſharper kind of favor has a righteous place in ſuch creatures, as are by nature mutable. Though ſin has extinguiſhed or ſilenced the divine life, yet it has not deſtroyed the faculties of reaſon and underſtanding, conſideration and memory, which will ſerve the life which is moſt powerful. If therefore the vigorous attraction of the ſenſual nature be abated by a ceaſeleſs pain, theſe powers may reſume the ſeeds of a better life and nature.

As in the material ſyſtem there is a gravitation of the leſs bodies towards the greater, there muſt of neceſſity be ſomething analagous to this in the intellectual ſyſtem : and ſince the ſpirits created by GOD are *emanations* and *ſtreams* from his own *abyſs of being* ; and as *ſelf-exiſtent power* muſt needs ſubject all *beings to itſelf*, the Deity could not but impreſs upon her intimate natures and ſubſtances, a *central tendency* towards himſelf, an *eſſential principle* of *re-union* to their *great original.*

VI. That the earth, after its conflagration, ſhall become habitable again, and be the manſion of men, and other animals, and that in eternal viciſſitudes.

For it is thus expreſſed in Iſaiah, *Behold I make new heavens and a new earth*, &c. and in Heb. i. 10., 11, 12, *Thou* LORD *in the beginning haſt laid the foundations of the earth ; as a veſture ſhalt thou change them, and they ſhall be changed,* &c.

&c. Where there is only a change, the ſubſtance is not deſtroyed; this change being only as that of a garment worn out and decaying. *The faſhion of the world paſſes away* like a turning ſcene, to exhibit a freſh and new repreſentation of things; and if only the preſent dreſs and appearance of things go off, the ſubſtance is ſuppoſed to remain entire.

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. *p.* 219, 225.
Cudworth's Intellectual Syſtem, vol. 2. *p.* 818.
The Phœnix, vol. 1. *p.* 16, 17, 18, 28, 29, 31, 32, 46, 47, 49, 50, 56, 57.
Cheyne's Philoſophical Principles of Religion, p. 47, 84.
Travels of Cyrus, p. 235, 238.

OSIANDRIANS, a denomination among the Lutherans, which was founded in the year 1550, by Andrew Oſiander, a celebrated German divine, whoſe doctrine amounted to the following propoſitions.

I. That Chriſt, conſidered in his *human nature only*, could not, by his obedience to the divine law, obtain *juſtification* and pardon for ſinners, neither can we be *juſtified* before GOD by embracing and applying to ourſelves, through faith, the *righteouſneſs* and obedience of the *man* Chriſt. It is only through that eternal and *eſſential righteouſneſs* which dwells in Chriſt *conſidered as* GOD, and which reſides in his divine nature, that is united to the human, that mankind can obtain complete juſtification.

II. That man becomes a partaker of this *divine righteouſneſs* by faith; ſince it is in conſequence of this uniting principle, that Chriſt dwells in the heart of man, with his divine righteouſneſs. Now whereever this divine righteouſneſs dwells, *there* GOD can behold no ſin. Therefore, when it is preſent with Chriſt in the hearts of the regenerate, they are, on its account, conſidered by the Deity as *righteous*, although they be ſinners. Moreover, this *divine*

and

and *juſtifiyng righteouſneſs* of Chriſt excites the faithful to the purſuit of holineſs, and to the practice of virtue.

Moſheim's Eccleſiaſtical Hiſtory, vol. 4. p. 46.

OSSENIANS, a denomination in the firſt century, which taught, that faith may and ought to be diſſembled.

Dufreſnoy's Chronological Tables, vol. 2, p. 195.

PAPISTS. So called by Proteſtants, from their adhering to to the Pope. Roman Catholics is the title which they apply to themſelves.

The word Pope is derived from the Greek of Παππας which ſignifies a father; hence he is ſtyled the Father of the church.

This pontiff is likewiſe called the Vicar of Jeſus Chriſt, the viſible head of the church, and the ſucceſſor of St. Peter.

He wears the keys, as an emblem of his power to open the gates of heaven to repentant ſinners, and to excommunicate obſtinate offenders. And he wears the triple crown, to inform the chriſtian world, that he is conſtituted with ſpiritual juriſdiction over prieſts, emperors, and kings.

This denomination ſuppoſe, that the biſhops of Rome are the deſendants of St. Peter, and in that quality have, from the beginning, exerciſed juriſdiction over the churches.

On the other hand, many Proteſtant writers have dated the riſe of the Papal power, from the year 606, when Pope Boniface III, aſſumed the title of Univerſal Biſhop, conferred upon him by Phocas, ending A. D. 1866.. Others fix it about the middle of the eighth century, A. D. 756, when Pepin inveſted Pope Stephen with the temporal dominion of Rome, and the neighbouring territories, upon the ceaſing of the exarchate of Ravenna.

They ſuppoſe, in the primitive church, the juriſdiction of biſhops was equal and co-ordinate. They derived, perhaps, ſome degree of pre-eminence from the dignity of the ſee in which they preſided. They poſſeſſed, however, no real authority, or pre-eminence, but what they acquired by ſuperior abilities, or ſuperior ſanctity. As Rome had been ſo long the ſeat of empire, and capital of the world, its biſhops were on that account, entitled to reſpect. They received it; but, during ſeveral ages, they claimed and received nothing more. From thoſe humble beginnings, they advanced with ſuch an adventurous and well directed ambition, that they eſtabliſhed a ſpiritual dominion over the minds and conſciences of men, to which all Europe ſubmitted with implicit obedience; till at length their formidable power was weakened by the reformation.

The principal points which diſtinguiſh the Papiſts from the Proteſtants, together with a few of the reaſons they bring to ſupport their ſentiments, are compriſed in the following ſummary.

I. That St. Peter was deſigned by Chriſt to be the head of the church; and the biſhops of Rome being his ſucceſſors, have the ſame apoſtolic authority.

For our Saviour declares, in Matt. xi. 18. *Thou art Peter, and upon this rock will I build my church:* Therefore the church is built upon Peter.*

A ſucceſſion in the church is now neceſſary in the New Teſtament, as *Aaron* had his ſucceſſion in the Old; but there can be no certain ſucceſſion now ſhewn, but in the chair

* The general doctrine of the church of *Rome*, is, that Peter was not only appointed by our Saviour, the chief of the Apoſtles, and head of the univerſal church, but that after having been ſeven years biſhop at *Antioch*, he came to *Rome*, where he was biſhop twenty-five years, and ſuffered martyrdom under the Emperor *Nero*.

chair of St. *Peter* at Rome: Therefore the biſhops of Rome are the true ſucceſſors of *Peter*.

The church of the Old Teſtament was a figure of the church under the New; but they had a *High Prieſt* above the reſt; therefore the *Pope* is ſuperior to other biſhops.

II. That the Roman Catholic church is the mother and miſtreſs of all churches; and cannot poſſibly err in matters of faith.

For the church has the ſpirit of GOD, to lead it into all truth. *The gates of hell ſhall not prevail againſt it.* Matt. xi. 18. Chriſt, who is the *way*, the *truth*, and the *life*, has promiſed to the paſtors, and teachers of the church to be *with them always, even to the end of the world.* Matt. xxviii. 10.*

It is from the teſtimony and authority of the church, that we receive the ſcriptures, and believe them to be the word of GOD. And as ſhe can aſſuredly tell us what particular book is the word of GOD, ſhe can with the ſame confidence inform us, what is the true ſenſe of ſcripture in controverted points of faith.

III. That the ſcriptures are not ſufficient, without tradition, and that apoſtolical traditions are of equal authority with the ſcriptures.

For St. Peter aſſures us, that in St. Paul's epiſtles, there *are ſome things hard to be underſtood, which they who are unlearned and unſtable, wreſt, as they do alſo the other ſcriptures, to their own deſtruction.* 2 Pet. iii. 16.

We are directed in 2 Theſſ. ii. 15, *To ſtand faſt and hold the*

* The Catholics do not profeſs to believe that the Pope is infallible, ſeparated from the church. According to them, infallibility reſides in the repreſentatives of the univerſal Catholic church; i. e. the body of biſhops, uniting and agreeing with their head, the biſhop of Rome.

the traditions, which we have been taught, whether by word, or by epiſtle.

IV. That there are ſeven ſacraments, inſtituted by Jeſus Chriſt, viz. *Baptiſm, Confirmation, Euchariſt, Penance, Extreme Unction, Orders,* and *Matrimony:* and that they confer grace.

To prove that *Confirmation* or impoſition of hands, is a ſacrament, the Roman Catholics argue from Acts viii. 17. *They did lay their hands upon them, and they received the Holy Ghoſt.* This impoſition of hands, together with the prayers here ſpecified, was no doubt the ſacrament of *Confirmation.* For here is an outward ſign, and ſpiritual grace; therefore *Confirmation* is a ſacrament.*

Penance is a ſacrament in which the ſins we commit after baptiſm, are forgiven.† It includes in it contrition and painful ſorrow of heart, confeſſion to the prieſt, and ſatisfaction to GOD for our ſins, and likewiſe the abſolution pronounced by the prieſt ‡ as miniſter of the ſacrament.

Chriſt

* The church of Rome maintains, that *Confirmation* is that which makes us perfect Chriſtians. The biſhop adminiſters this ſacrament to baptized perſons only, by the impoſition of hands and prayer. He likewiſe uſes the ceremony, which is not conſidered univerſally to be eſſential of anointing the perſon confirmed in the forehead with conſecrated oil and balm in the manner of a croſs, and pronounces theſe words, *I ſign thee with the ſign of the croſs, and confirm thee with the chriſm of ſalvation in the name of the Father, Son, and Holy Ghoſt.*

† The Catholics ſay, that Chriſt alone, through the infinite dignity of his perſon, is able to offer up to GOD a ſufficient ſatisfaction for our ſins. But having ſatisfied ſuperabundantly, he could apply this ſatisfaction to us, either by granting an entire remiſſion, or changing an eternal puniſhment into a temporal one.

‡ The abſolution given by the prieſt, after confeſſion is in this manner, *Our Lord Jeſus Chriſt who has left power in his church to abſolve all ſinners who truly repent and believe in him, of his great mercy forgive thee thine offences; and by his authority committed*

Chriſt inſtituted this ſacrament when he breathed upon his apoſtles, after his reſurrection, and ſaid unto them, *Receive ye the Holy Ghoſt, whoſe ſins ye remit, are remitted; whoſe ſins ye retain, are retained.* John xx. 23. The power of the prieſthood to remit ſins is here beſtowed upon the apoſtles and their ſucceſſors; therefore *penance* is truly and properly a ſacrament.

To prove that *Extreme Unction* or anointing the ſick with oil, is truly a ſacrament, the Roman Catholics argue from James i. 14, 15, quoting the text as it is in the vulgate tranſlation; *Is any ſick among you, let him call for the prieſts of the church, and let them pray over him, anointing him with oil in the name of the* LORD; *and the prayer of faith ſhall heal the ſick, and the* LORD *ſhall raiſe him up, and if he has committed ſins, they ſhall be forgiven him.*

That *Holy Orders* is a ſacrament, appears from 1 Tim. iv. 14. *Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on the hands of the preſbytery.*

That *Marriage* is a ſacrament, is evident from Eph. v. 32. *This is a great myſtery.* Matrimony is here a ſign of an holy thing, repreſenting the conjunction of Chriſt, and his church. Therefore it is a ſacrament.*

V.

mitted to me, I abſolve thee from all thy ſins, in the name of the Father, Son, and Holy Ghoſt. Amen.

Chriſt, ſay this denomination, having left this power to the paſtors of his church, the ſentence is looked up as rendered by him, who has eſtabliſhed them judges, It is his inviſible high prieſt who interiorly abſolves the penitent, while the prieſt exteriorly exerciſes the function.

* Notwithſtanding this, they enjoin the celibacy of the clergy, and pretend it was enjoined upon them as the condition of their ordination, even from the apoſtolic age.

The church of Rome do not allow their clergy to marry, becauſe they do not think it proper, that thoſe, who by their office and function, ought to be wholly devoted to GOD, ſhould be diverted from thoſe duties by the diſtractions of a married life, 1 Cor. xiii. 32, 33.

V. That in the maſs, there is offered unto GOD a true and propitiatory ſacrifice for the quick and dead; and that in the ſacrament of the Euchariſt, under the forms of *bread* and *wine*, is *really* and *ſubſtantially preſent* the *body* and *blood*, together with the *ſoul* and *divinity* of our Lord Jeſus Chriſt: and that there is a *converſion* made of the whole *ſubſtance* of the *bread* into his *body*, and of the *wine* into his *blood*, which is called *tranſubſtantiation*.

In Mal. i, 10, 11, GOD rejects the Jewiſh ſacrifice, but declares his acceptance of that ſacrifice, or pure offering, which ſhall be made to him in every place among the Gentiles; which this denomination ſuppoſe refers to the ſacrifice of the maſs.

Chriſt, in the inſtitution of this ſacrament, ſaid to his apoſtles, *This is my body*, Matt. xxvi. 26. i. e. that which is contained under the form of bread is my true body. Chriſt transfigured his body marvellouſly on the mount, Mark ix. Therefore he is able to exhibit his body under the forms of bread and wine.*

It is a matter of diſcipline, not of doctrine, in the Roman

* The Catholics ſuppoſe, that the change is made, when the words of conſecration, ordained by Chriſt, are pronounced by the prieſt. Then after having adored, the prieſt elevates the hoſt, and the chalice to be ſeen and adored by the people, and to repreſent the elevation of Chriſt on the croſs. Chriſt's words, ſay the Catholics, deter them from referring thoſe exterior appearances to the ſubſtance of bread, and teach them his body is really preſent. Hence they pay it their adorations.

The prieſt, in ſaying maſs, makes a ſolemn offering to GOD in behalf of himſelf and the people; and the Catholics ſuppoſe, Jeſus Chriſt, who is preſent on the altar, offers up himſelf to his eternal Father.

man Catholic church, to receive the Euchariſt in one kind, that is, in bread only.*

VI. That there is a Purgatory ; and that ſouls kept priſoners there, do receive help by the ſuffrages of the faithful.†

For it is ſaid in 1 Cor. iii. 15. *If any man's work ſhall burned, he ſhall ſuffer loſs ; but he himſelf ſhall be ſaved ; yet ſo as by fire :* which, ſay they, may be underſtood of the flames of Purgatory.

VII. That the ſaints reigning with Chriſt are to be honored and invoked ; and that they do offer prayers unto GOD for us ; and their relics are to be had in veneration ‡

For we have inſtances in ſcripture of honors and veneration paid to the angels by the ſervants of GOD. See Joſh. v. 14, 15.

GOD has promiſed to his ſaints, power over all nations. Rev. ii. 26, 27. Therefore all nations ought to honor the ſaints, as having received from GOD this kingly power over them.

In Rev. v. 8. *The elders are ſaid, to have golden vials full of odors, which are the prayers of the ſaints.* See alſo Rev. viii. 4. Zech. i. 12.

VIII. That the *images* of Chriſt, of the bleſſed Virgin, the mother of GOD, and of other ſaints, ought to be retained

* All the prieſts, though of the moſt exalted degree, in private communion, receive as others do in one kind.

† The Roman Catholics ſuppoſe, that ſouls are releaſed from Purgatory by the prayers and alms, which are offered for them, principally by the holy ſacrifice of the maſs. They call Purgatory, a middle ſtate of ſouls, where thoſe enter, who depart this life in GOD's grace, yet not without ſome leſs ſtains, or guilt of puniſhment, which retard them from entering heaven.

‡ The Catholics ſay, they do not give divine, but only relative honor to the higheſt angel or ſaint.

tained in churches, and honor and veneration ought to be given unto them.*

For, the *images* of *cherubims* were allowed in the temple; therefore *images* ſhould be placed in churches, and had in veneration.

IX. That the power of indulgencies was left by Chriſt to the church, and that the uſe of them is very beneficial to chriſtian people.†

For, ſay they, the power of granting indulgencies was left by Chriſt to the church. Matt. xvi. 19. *I will give unto thee the keys of the kingdom of heaven, and whatſoever thou ſhalt bind on earth, ſhall be bound in heaven; and whatſoever thou ſhalt looſe on earth, ſhall be looſed in heaven.*

By an indulgence, the Catholics ſay, they apply the merit of Chriſt's life and death to their ſouls, and through his, thoſe of the holy ſaints and martyrs.

The church of Rome receives the Apoſtle's creed, the Nicene, and Athanaſian creeds. They receive and profeſs all other things delivered, defined, and declared by the canons, and general councils, and particularly by the council of Trent.‡

The

* The council of Trent ordains, that all the honor, which is given to images, ſhould be referred to the originals which are repreſented by them.

† The Catholics ſay, they do not mean by indulgencies leave to commit ſin, nor pardon for ſins to come; but only releaſing by the power of the keys, committed to the church, the debt of temporal puniſhment, which may remain due upon account of our ſins, after the ſins themſelves, as to the guilt and eternal puniſhment, have been already remitted by repentance and confeſſion.

An indulgence is granted by none but the higher powers of the church; as by the biſhops, and the ſupreme head, the Pope.

‡ A convocation of Roman Catholic cardinals, archbiſhops, biſhops

The following ceremonies, and many others too tedious to enumerate, are practiſed by the church of Rome in their religious worſhip.

I. They make uſe of the ſign of the croſs in all their ſacraments, to give us to underſtand, that they have their whole force and efficacy from the croſs.

II. Sprinkling holy water by the prieſt, on ſolemn days, is uſed likewiſe by every one going in, or coming out of a church.

III. The ceremony of bleſſing bells, is by the Catholics called chriſtening them: becauſe the name of ſome ſaint is aſcribed to them, by virtue of whoſe invocation they are preſented, in order that they may obtain his favor and protection.

IV. They have a cuſtom of bowing at the name of Jeſus.

V. They keep a number of lamps and wax candles continually burning before the ſhrines and images of the ſaints.

VI. They make uſe of incenſe, and have lighted candles upon the altar at the celebration of maſs.

VII. The practice of waſhing the poor's feet is ſolemnized on holy thurſday, by all the princes of the Romiſh religion in Europe.

The church of Rome obſerves a variety of holy days, as the feſtivals of Chriſt and his apoſtles, the feſtivals of the ſaints, &c.

The church of Rome grants a Jubilee, i. e. a *general indulgence*, every twenty-fifth year, and oftener upon emergent occaſions.*

biſhops, and divines, who aſſembled at Trent, by virtue of a bill from the Pope, A. D. 1516. This was the laſt general council, called in oppoſition to the doctrines of Luther and Calvin.

* A Jubilee is a ſolemn indulgence, with certain privileges not granted on other occaſions; and extends to the whole church.

For an account of the extent, and preſent ſtate of the Roman Catholic religion, [ſee Part II.]

Pope Pius's Creed.
Boſſuet's Expoſition of the Catholic Creed, p. 62, 77, 85, 107.
Challoner's True Principles of a Catholic, p. 8. *&c.*
Gother's Papiſt Miſrepreſented and Repreſented, p. 22.
Grounds of the Catholic Doctrine, p. 10, 11, 24, 25, 30, 34.
Explication of the Sacrifice of the Maſs, p. 22, 35.
Roman Catholic Principles, p. 5, *&c.*
Brent's Council of Trent, p. 806.
Bingham's Works, vol. 1. *p.* 153.
Walche's Hiſtory of the Popes, p. 24.
Robertſon's Hiſtory of Charles V.

PARMENIANITES. [See Donatiſts.]

PASAGINIANS, a denomination which aroſe in the twelfth century, known alſo by the name of the *Circumciſed.* Their diſtinguiſhing tenets were as follow:

I. That the obſervation of the law of *Moſes*, in every thing, except the offering of ſacrifices, was obligatory upon Chriſtians. In conſequence of which, they circumciſed their followers, abſtained from thoſe meats, the uſe of which was prohibited under the Moſaic economy, and celebrated the Jewiſh ſabbath.

II. That Chriſt was no more than the *firſt and pureſt creature of* GOD.

This denomination had the utmoſt averſion to the doctrine and diſcipline of the church of Rome.

Moſheim's Eccleſiaſtical Hiſtory, vol. 2. *p.* 456.

PASSALORYNCHITES, a branch of the *Montaniſts.* They held, that in order to be ſaved, it was neceſſary to obſerve a perpetual ſilence; wherefore they kept their finger conſtantly upon their mouth, and dared not open it, even to ſay their prayers.

Their name is derived from the Greek πασσαλος a *nail*, and

and *piv* a *noſtril ;* becauſe, when they carried their finger to their mouth, they touched their noſe.

Broughton's Hiſtorical Library, vol. 2. p. 224.

PATRICIANS, a denomination which aroſe in the ſecond century ; ſo called from *Patricius* their leader.

Their diſtinguiſhing tenet was, that the ſubſtance of the fleſh is not the work of GOD, but of the Devil. On which account they bore ſuch hatred to their own bodies, as ſometimes to kill themſelves.

Bailey's Dictionary, vol. 2. [*See Patricians.*]

PATRIPASSIANS. [See Noetians and Monarchians.]

PAULIANS, or PAULIANISTS, a denomination which appeared in the third century ; ſo called from *Paul* of *Samoſata*, biſhop of Antioch.

He taught that the *Son* and the *Holy Ghoſt* exiſt in GOD in the ſame manner, as the faculties of *reaſon* and *activity* do in man. That Chriſt was born of a mere man ; but that the *reaſon* or *wiſdom* of the Father deſcended into him, and by him wrought miracles upon earth, and inſtructed the nations ; and finally, that on account of this union of the *divine Word* with the *man* Jeſus, Chriſt might, though improperly, be called GOD.

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. p. 248.

PAULICIANS, a denomination formed in the ſeventh century, by two brothers, Paul and John, inhabitants of Jeruſalem ; from the former of whom they derive their name. The tenets attributed to this ſect are as follow :

I. That the inferior and viſible world is not the production of the *Supreme Being*.

II.

II. That the *evil principle* was engendered by *darkneſs* and *fire* ; not ſelf-originated and eternal.*

III. That though Chriſt was the Son of *Mary*, yet he brought from heaven his human nature.

IV. That Chriſt was clothed with an etherial, celeſtial, and impaſſible body, and did not *really* expire on the *croſs*. Hence they refuſed to pay religious homage to the croſs.

V. That the bread and wine, which Chriſt is ſaid to have adminiſtered to his diſciples at his laſt ſupper, only ſignifies the divine diſcourſes and exhortations of the Saviour, which are a ſpiritual food and nouriſhment to the ſoul, and fill it with repoſe, ſatisfaction, and delight. Hence they refuſed to celebrate the inſtitution of the Lord's ſupper.

VI. They rejected the books of the Old Teſtament, and looked upon its writers as inſpired by the *Creator of the world*, and not by the *Supreme* GOD. They received all the books of the New Teſtament, except the epiſtles of St. *Peter*, which they rejected, for reaſons unknown to us.

This denomination had not, like the Manicheans, an eccleſiaſtical government adminiſtered by biſhops, prieſts, and deacons. They had no ſacred order of men diſtinguiſhed by their manner of life, their habit, or any other circumſtance from the reſt of the aſſembly : nor had councils, ſynods, or ſuch like inſtitutions, any place in their religious policy. They had certain doctors whom they called *Sunecdemi*, i. e. companions in the journey of life ; and alſo *Notarii*. Among theſe there reigned a perfect equality, and they had no peculiar rights, privileges, nor any external mark of dignity to diſtinguiſh them from the people. The only

* They conſidered eternal matter as the ſource of all evil ; and believed that this matter, endued from all eternity with life and motion, had produced an active principle ; which is the fountain of vice, miſery, and diſorder ; and is the author of all material ſubſtances, while GOD is the Creator and the Father of ſpirits.

only ſingularity which attended their promotion to the rank of doctors was, that they changed their lay-names for ſcripture ones, as if there had been ſomething peculiarly venerable in the names of holy men, whoſe lives and actions are recorded in the ſacred writings.

For the arguments this denomination make uſe of to ſupport their doctrine of two principles, ſee Manicheans.

Moſheim's Eccleſiaſtical Hiſtory, vol. 2. p. 175, 176.

PEDOBAPTISTS. So called from the Greek of παιδος and βαπτιστης. This denomination are diſtinguiſhed by their adherence to infant baptiſm, which they perform by affuſion or ſprinkling.

It ſeems to be a name common to ſeveral religious denominations. It includes Epiſcopalians, Congregationaliſts, Preſbyterians, Sandemanians, and others.

They all profeſs to believe, that baptiſm is to be adminiſtered to believers and their children, and that the infants of viſible Chriſtians belong to the viſible church of Chriſt.

In ſupport of infant baptiſm, they uſe the following arguments.

That the viſible church is one and the ſame viſible body, both under the law, and under the goſpel.

It appears that the viſible church of Chriſt now is the ſame viſible body continued from Abraham. For the Gentiles are grafted into the ſame ſtock from which the unbelieving Jews were broken off. Rom. xi. 17. *And thou being a wild olive tree, wert grafted in among them, and with them partakeſt of the root and fatneſs of the olive tree.* That the Gentiles ſhould be fellow heirs of the ſame body, and partakers of his promiſe in Chriſt by the goſpel. See alſo Matt xxi. 43. Eph. ii, to the end.

The covenant made with Abraham was the covenant of grace.

For

For Abraham is the father of all believers in Chriſt. They are all bleſſed with faithful Abraham. They are all his children. GOD preached before the goſpel unto Abraham, that *the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt.*

Believers, being the ſeed of Abraham, are under the ſame covenant, and entitled to the ſame privileges, which they may juſtly claim for their infants. For *the promiſe is unto you, and to your children, and to all that are afar off, even as many as the* LORD *our* GOD *ſhall call.* Acts ii. 39.

Baptiſm is now uſed in the room of circumciſion, For,

I. Circumciſion was appointed to be the token of the covenant of grace. It was a ſign and ſeal of the righteouſneſs of faith. The ſame thing is ſignified by chriſtian baptiſm.

II. Circumciſion was appointed to be the ſacred ſymbol of initiation into the viſible church. So baptiſm is a ſeal of initiation into the viſible church.

III. The ſame inward grace is ſignified both by circumciſion and by baptiſm. Circumciſion and baptiſm are ſubſtantially a ſign of one and the ſame thing. To be a Jew inwardly by being circumciſed with the circumciſion of the heart, and to be a Chriſtian inwardly by being waſhed with the waſhing of regeneration, is one and the ſame thing.

Baptiſm is called the circumciſion of Chriſt.

Infant baptiſm was the approved practice of the apoſtles.

For the ſcriptures give us an account of the baptiſm of houſeholds, and thoſe no doubt contained children. The jailor, and his houſehold were baptized. So alſo was Lydia, and her houſehold. And St. Paul tells us he baptized the houſehold of Stephanus.

The Pedobaptiſts practiſe baptiſm by affuſion, or ſprinkling, which they aſſert is ſcriptural, from the import of the original

original word, which, ſay they, ſignifies waſhing, and is uſed in ſcripture for waſhing things, which were not dipped in water. Luke xi. 38. Matt. vii. 4.

The influences of the ſpirit, repreſented in baptiſm, are often expreſſed by pouring or ſprinkling, as the renewing of the Holy Ghoſt, which he has poured out or ſhed on us abundantly. The Pedobaptiſts ſuppoſe that ſprinkling was the practice of the apoſtles, becauſe ſuch great numbers were converted and baptized, where the circumſtances, ſhortneſs of time, and ſituation of place rendered it unlikely, that they were baptized by immerſion. They do not, however, deny the validity, but only the neceſſity, of baptizing by plunging.

Among the denomination of Pedobaptiſts, there are ſome who aſſert, that the baptiſm of Chriſt by John is not an example of chriſtian imitation.

They ſay, Chriſt was not baptized to manifeſt his repentance. Neither did he ſubmit to baptiſm as an example to the Jewiſh nation. Nor was his baptiſm a token of being waſhed from ſin.

They ſay, his baptiſm was a conformity to the law of prieſtly conſecrations. For it anſwered to the waſhing of the high prieſt at his admiſſion to the prieſthood. The thing ſignified by the holy garments and holy crown of Aaron, were accompliſhed at the baptiſm of Chriſt. The holy anointing of Aaron was fulfilled, when Chriſt received baptiſm.

They attempt to prove that John's baptiſm was not chriſtian baptiſm.

I. For the grand deſign of John's baptiſm was the diſcovery or manifeſtation of Chriſt; but chriſtian baptiſm is uſed for different purpoſes.

II. John's baptiſm began and ended under the legal diſpenſation.

penſation. The goſpel kingdom did not begin, until Chriſt aroſe from the dead.

John's baptiſm was completed before the death of Chriſt, and conſequently fell ſhort of New Teſtament times, for, *where a teſtament is, there muſt alſo of neceſſity be the death of the teſtator.*

III. The holy Trinity was not named in John's baptiſm. This is plain, becauſe there is an account, that *ſome were baptized by John, and yet had not heard of the Holy Ghoſt.* See Acts xix. 2, 5. The conſequence is, John's baptiſm was not chriſtian baptiſm.

Clark's Scripture Grounds of the Baptiſm of Infants.
Parſon's Infant Baptiſm Vindicated.
Boſtwick's Vindication of Infant Baptiſm.
Lathrop's Sprinkling, a Scripture Mode, &c.
Cleveland on Infant Baptiſm, &c.
Fiſhe's Japheth Dwelling in the Tents of Shem.
Lewis's Covenant Intereſt of the Children of Believers.
Towgood's Baptiſm of Infants, a Reaſonable Service.
Strong's Demonſtration of Infant Baptiſm.
Glaſs's Diſſertation on Infant Baptiſm.
Allen's Eſſay on Outward Chriſtian Baptiſm.
Fiſh and Crane's Baptiſm of Jeſus Chriſt not to be Imitated by Chriſtians.

PELAGIANS, a denomination which aroſe in the fifth century; ſo called from Pelagius, a monk, who looked upon the doctrines, which were commonly received concerning the *original corruption of human nature*, and the neceſſity of *divine grace to enlighten the underſtanding and purify the heart*, as prejudicial to the progreſs of holineſs and virtue, and tending to eſtabliſh mankind in a preſumptuous and fatal ſecurity. He maintained the following doctrines:

I. That the ſins of our *firſt parents* were imputed to them only, and not to their poſterity. And that we derive no corruption from their fall, but are born as pure and unſpotted

ſpotted as Adam came out of the forming hand of his Creator.

II. That mankind therefore are capable of repentance and amendment, and of arriving to the higheſt degrees of piety and virtue, by the uſe of their natural faculties and powers. That indeed *external grace* is neceſſary to excite their endeavours, but that they have no need of the internal ſuccours of the divine ſpirit.

III. That Adam was by nature, mortal; and whether he had ſinned or not, would certainly have died.

IV. That the grace of GOD is given in proportion to our merits.

V. That mankind may arrive at a ſtate of perfection in this life.

VI. That the law qualified men for the kingdom of heaven, and was founded upon equal promiſes with the goſpel.

Moſheim's Eccleſiaſtical Hiſtory. vol. 1. p. 412.
Dictionary of Arts and Sciences, vol. 3, p. 2378.

PEPUZIANS, [See Montaniſts.]

PETROBRUSSIANS, a denomination which was formed about the year 1110 in Languedoc and Provence, by Peter de Bruys, who taught the following doctrines:

I. That no perſons whatever were to be baptized before they came to the full uſe of their reaſon.

II. That it was an idle ſuperſtition to build churches for the ſervice of GOD, who will accept of a ſincere worſhip, wherever it is offered. And that therefore ſuch churches, as had already been erected, were to be pulled down and deſtroyed.

III. That the crucifixes deſerved the ſame fate.

IV. That the real body and blood of Chriſt were not exhibited in the Euchariſt, but were only repreſented in that holy ordinance, by their figures and ſymbols.

V. That the oblations, prayers, and good works of the living, could be in no reſpect advantageous to the dead.

Moſheim's Eccleſiaſtical Hiſtory, vol. 2. p. 446,447.

PHILADELPHIAN-SOCIETY, the followers of Jane Leadly, who, towards the concluſion of the ſeventeenth century, by her viſions, predictions, and doctrines, gained a conſiderable number of diſciples; among whom were ſome perſons of learning. This woman was of opinion, that all diſſentions among Chriſtians would ceaſe, and the kingdom of theRedeemer become, even here below, a glorious ſcene of charity, concord, and felicity, if thoſe who bear the name of Jeſus, without regarding the forms of doctrine and diſcipline, which diſtinguiſh particular communions, would all join in committing their ſouls to the care of this internal guide, to be inſtructed, governed, and formed by his divine impulſe and ſuggeſtions. She went ſtill further, and declared in the name of the LORD, that this deſirable event would happen; and that ſhe had a divine commiſſion to proclaim the approach of this glorious communion of ſaints, who were to be gathered together in one viſible univerſal church, or kingdom, before the diſſolution of this earthly globe. This prediction ſhe delivered with a peculiar degree of confidence, from a notion that her *Philadelphian-Society* was the true kingdom of Chriſt, in which alone the divine ſpirit reſided and reigned. She alſo maintained the final reſtoration of *all intelligent beings* to perfection and happineſs.

Moſheim, ibid, vol. 5. p. 66, 67.

PHOTINIANS, a denomination in the fourth century; ſo called from Photinus, biſhop of Sirmium, in Pannonia. He taught, that Jeſus Chriſt was born of the Holy Ghoſt, and the Virgin Mary; that a certain *divine emanation*, or ray, (which he called the Word) deſcended upon this extraordinary man; that on account of the union of the *divine Word* with his *human nature*, Jeſus was called the Son of

of GOD, nay, GOD himſelf ; and that the Holy Ghoſt was not a diſtinct perſon, but a celeſtial *virtue* proceeding from the *Deity*.

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. *p.* 346.
Broughton's Hiſtorical Library, vol. 2. *p.* 441.

PICARDS. [See Adamites.]

PIETISTS, a denomination in the ſeventeenth century, which owed its origin to the pious and learned Spenſer, who formed private ſocieties at Francfort, in order to promote vital religion. His followers laid it down as an eſſential maxim, that none ſhould be admitted into the miniſtry, but ſuch as had received a proper education, were diſtinguiſhed by their wiſdom and ſanctity of manners, and had hearts filled with *divine love*. Hence they propoſed an alteration of the ſchools of divinity, which conſiſted in the following points.

I. That the ſyſtematical theology, which reigned in the academies, and was compoſed of intricate and diſputable doctrines, and obſcure and unuſual forms of expreſſions, ſhould be totally aboliſhed.

II. That polemical divinity, which comprehended the controverſies ſubſiſting between Chriſtians of different communions, ſhould be leſs eagerly ſtudied, and leſs frequently treated, though not entirely neglected.

III. That all mixture of philoſophy and human learning with divine wiſdom, was to be moſt carefully avoided.

IV. That, on the contrary, all thoſe who were deſigned for the miniſtry ſhould be accuſtomed from their early youth, to the peruſal and ſtudy of the *holy ſcriptures*, and be taught a plain ſyſtem of theology, drawn from theſe unerring ſources of truth.

V. That the whole courſe of their education was to be ſo directed, as to render them uſeful in life, by the practical

cal power of their doctrine, and the commanding influence of their example.

Mofheim's Eccleſiaſtical Hiſtory, vol. 4. p. 454 460.

PRÆ-ADAMITES. This denomination began about the middle of the ſixteenth century. Their principal tenet is, that *there muſt have been men before Adam.* One proof of this they bring from Rom. v. 12, 13, 14. The apoſtle ſays, *ſin was in the world till the law*, meaning the law given to Adam. But ſin it is evident, was not imputed, though it might have been committed, till the time of the pretended firſt man; *For ſin is not imputed, where there is no law.*

The election of the Jews is a conſequence of the ſame ſyſtem. It began at Adam, who is called their father or founder. GOD is alſo their father, having eſpouſed the judaical church. The Gentiles are only adopted children, as being Præ-Adamites. * Men (or Gentiles) are ſaid to be made by the word of GOD. Gen. i. 26, 27. Adam, the founder of the Jewiſh nation, whoſe hiſtory alone, Moſes wrote, is introduced in the 2 Chap. as the workmanſhip of GOD's own hands.

Cain having killed his brother Abel, was afraid of being killed himſelf; by whom? He married; yet Adam had then no daughter; what wife could he get? He built a town; what architects, maſons, carpenters, and workman did he employ? The anſwer to all theſe queſtions is, in one word, Præ-Adamites.

The deluge only overflowed the country inhabited by Adam's poſterity, to puniſh them for joining in marriage with the Præ-Adamites and following their ill courſes.

The progreſs and improvements in arts, ſciences, &c. could not make ſuch advances towards perfection, as is represented

* Obſerve the plural number is here uſed in contradiſtinction to the founder of the Jewiſh nation, who is called Adam, him, and only in the ſingular number.

reſented they did between Adam and Moſes, unleſs they had been cultivated before.

Laſtly, the hiſtories of the Chaldeans, Egyptians, and Chineſe; circumſtantially related, and whoſe chronology, is founded on aſtronomical calculations, are the cleareſt demonſtration of the exiſtence of men before Adam.

Peyzerus in his book, entitled, Men before Adam.
Picart's Religious Ceremonies,
Aſiatic Miſcellany.
Blount's Oracles of Reaſon.

PREDESTINARIANS, a name given to thoſe in the ninth century, who followed the doctrines of Godeſcalcus, a German monk, whoſe ſentiments were as follow.

I. That the Deity predeſtinated a certain number to ſalvation, and others to deſtruction, before the world was formed.

II. That GOD predeſtinated the wicked to eternal puniſhment, in conſequence of their ſins, which were freely committed, and eternally foreſeen.

III. That Chriſt came not to ſave all men; and that none ſhall periſh for whom he *ſhed his blood.*

IV. That ſince the fall, mankind cannot exerciſe *free will*, only to do that which is evil.

Moſheim's Eccleſiaſtical Hiſtory, vol. 2. p. 159.
Eccleſiaſtical Hiſtory of France, p. 63.
Baxter's Church Hiſtory, chap. x. *p.* 263.

PRE-EXISTENTS, a name which may, perhaps, not improperly be applied to thoſe who hold the doctrine of Chriſt's pre-exiſtence. This name comprehends two claſſes; the Arians, who defend Chriſt's pre-exiſtence, but deny that he is a divine perſon; and others on the Calviniſt ſyſtem, who aſſert both his divinity, and that his intelligent created ſoul was produced into being, and united, by an ineffable

effable union, to the second person of the Trinity, before the heavens and the earth were created.*

Under the article Arians, the reader has been presented with the view of the system of Arius and his immediate followers.

The sentiments of the celebrated Dr. Richard Price, are brought to view under the article Unitarians. And, perhaps, some may be gratified with a short sketch of the plan, which was maintained by Dr. Samuel Clarke.

This learned man held that there is one supreme cause and original of all things; one simple, uncompounded, undivided, intelligent agent, or person.† And that from the beginning, there existed with the first and supreme cause, or Father, a second person, called the Word, or Son. This Son, is our Lord Jesus Christ. He derived his being, his attributes, and his powers from the Father; he is therefore called the Son of GOD, and the only begotten.‡ For generation, when applied to GOD, is only a figurative word, signifying immediate derivation of being and life from him. This production or derivation of the Son is incomprehensible, and took place before the world began. To prove, that Jesus Christ was generated, or produced into being before the world was created, the Dr. adduces the following considerations.

The Father made the world by the operation of the Son

John

* This class of Pre-existents are not entirely agreed in their sentiments.

† This learned divine considers this doctrine as the foundation of piety, and the first principle of natural religion. He supposes, that all the texts, which speak of the *one* GOD, the *only* GOD, the *Father*, the *most High*, are to be considered as establishing the personal unity of one only Supreme Being.

‡ Dr. Clarke waves calling Christ a creature, as the ancient Arians did, and principally on that foundation, disclaims the charge of Arianism.

John i. 3, 10. 1 Cor. viii. 6. Eph. iii. 9, &c. The action of the Son, both in making the world, and in all his other operations, is only the exercise of the Father's power communicated to him, after a manner to us unknown.

That all Christ's authority, power, knowledge, and glory, are the Father's communicated to him, Dr. Clarke endeavours to prove by a variety of passages of scripture.

The Son before his incarnation with GOD, was in the form of GOD, and had glory with the Father. John i. 4. xvii. 5. Phil. ii. 5.

The Son, before his incarnation, made visible appearances, and spake, and acted in the name and authority of the invisible Father.

Dr Clarke calls Christ a *divine person*, solely on account of the power and knowledge, which were communicated to him by the Father. He indeed owns, that Christ is an object of religious worship; but then he confines it to a limited sense. The worship paid to Christ terminates not in him, but in the supreme GOD and LORD of all.*

Clarke's Scripture Doctrine of the Trinity.
Doddridge's Lectures.

The doctrine of the pre-existence of Christ's human soul has been held by several divines; as Mr. Fleming, Dr. Goodwin, &c. These gentlemen all profess to maintain the divinity of Christ.

As their sentiments are nearly similar, the brevity of this work will not admit of particularly noticing them.

The following sketch of the plan of the late pious and ingenious Dr. Watts, is selected from the rest.

He maintained one supreme GOD, dwelling in the human nature of Christ, which he supposed to have existed the first of all creatures; and speaks of the divine Logos, as

* The compiler is short on this plan, because of its similarity to the Arian system, which is particularly described.

as the wisdom of GOD, and the Holy Spirit as the divine power, or the influence and effect of it; which he says, is a scriptural person, i. e. spoken of figuratively in scripture, under personal characters.*

In order to prove, that Christ's human soul existed previous to his incarnation, the following arguments are adduced.

I. Christ is represented as his Father's messenger, or angel, being distinct from his Father, sent by his Father long before his incarnation, to perform actions, which seem to be too low for the dignity of pure Godhead. The appearances of Christ to the patriarchs are described like the appearances of an angel, or man, really distinct from GOD, yet such an one in whom GOD or Jehovah had a peculiar in-dwelling, or with whom the divine nature had a personal union.

II. Christ, when he came into the world, is said, in several passages of scripture, to have divested himself of some glory, which he had before his incarnation. Now, if there had existed before this time nothing but his divine nature, this divine nature could not properly divest itself of any glory. *I have glorified thee on earth, I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.* See John xvii. 4, 5. *Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that you, through his poverty, might be made rich.* 2 Cor. viii. 9. It cannot be said of GOD, that he became poor. He is infinitely self-sufficient, He is necessarily and eternally rich in perfections and glories.

* Dr. Watts says, in his preface to the Glory of Christ, that true and proper Deity is ascribed to the Father, Son, and Holy Spirit.

The expression, *Son of* GOD, he supposes, is a title appropriated, exclusively, to the humanity of Christ.

ries. Nor can it be said of Christ, as man, that he was rich, if he was never in a richer state before, than while he was on earth.

It seems needful, that the soul of Christ should pre-exist, that it might have opportunity to give its previous actual consent to the great and painful undertaking of atonement for our sins. It was the human soul of Christ, that endured the weakness and pain of his infant state, all the labors and fatigues of life, the reproaches of men, and the sufferings of death. The divine nature is incapable of suffering. The covenant of redemption between the Father and Son is, therefore, represented in scripture as being made before the foundation of the world. To suppose, that simple Deity, or the divine essence, which is the same in all the three personalities, should make a covenant with itself, is inconsistent.

Christ is the angel to whom GOD was in a peculiar manner united, and who, in this union, made all the divine appearances related in the Old Testament.

GOD is often represented in scripture as appearing in a visible manner and assuming a human form. See Gen. iii. 8. xvii. 1. xxviii. 12. xxxii. 24. Exod. ii. 2, 3, and a variety of other passages.

The LORD Jehovah, when he came down to visit men, carried some ensign of divine majesty; he was surrounded with some splendid appearance. It was such a light appeared often at the door of the tabernacle, and fixed its abode on the ark between the cherubims. It was by the Jews, called the Shekinah, i. e. the habitation of GOD. Hence he is described as *dwelling in light*, and *clothed with light as with a garment*. In the midst of this brightness, there seems to have been sometimes a human shape and figure. It was probably of this heavenly light, that Christ divested himself, when he was made flesh. With this he was covered at his transfiguration in the mount, when *his garments were white as the*

light : And at his aſcenſion into heaven, when a bright cloud received or inveſted him, and when he appeared to John. Rev. i. 13. And it was with this, he prayed his Father would glorify him.

Sometimes the great and bleſſed GOD appeared in the form of a man or angel. It is evident, that the true GOD reſided in this man or angel ;* becauſe, on account of this union to proper Deity, the angel calls himſelf GOD, the LORD GOD. He aſſumes the moſt exalted names and characters of Godhead. And the ſpectators, and the ſacred hiſtorians, it is evident, conſidered him as true and proper GOD. They payed him the higheſt worſhip and obedience. He is properly ſtyled *the angel of* GOD*'s preſence.* Iſai. lxiii. The *meſſenger or angel of the covenant.* Mal. iii. 1.

This ſame angel of the LORD was the particular GOD, and king of the Iſraelites. It was he who made a covenant with the patriarchs—who appeared to Moſes in the burning buſh—who redeemed the Iſraelites from Egypt—who conducted them through the wilderneſs—who gave the law at Sinai—and tranſacted the affairs of the ancient church.

The angels, who have appeared ſince our bleſſed Saviour became incarnate, have never aſſumed the names, titles, characters, or worſhip belonging to GOD.

Hence we may infer, that the angel, who under the Old Teſtament, aſſumed divine titles, and accepted religious worſhip, was that peculiar angel of GOD's preſence in whom GOD reſided, or who was united to the Godhead in a peculiar manner, even the pre-exiſtent ſoul of Chriſt, who afterwards took fleſh and blood upon him, and was called Jeſus Chriſt on earth.

Chriſt

* GOD, conſidered in the perſon of the Father, is always repreſented as inviſible, *whom no man hath ſeen, nor can ſee.* But Jeſus Chriſt is deſcribed, as the image of the inviſible GOD, *the brightneſs of the Father's glory*, and he *in whom the Father dwells.* Chriſt was therefore the perſon, by whom GOD appeared to man under the Old Teſtament, by the name Jehovah.

Chriſt repreſents himſelf as one with the Father. *I and the Father are one.* John x. 30. See alſo John xiv. 10, 11. There is, we may hence infer, ſuch a peculiar union between GOD and the man Chriſt Jeſus, both in his pre-exiſtent and incarnate ſtate, that he may properly be called *God-man* in one complex perſon.

Among thoſe expreſſions of ſcripture, which diſcover the pre-exiſtence of Chriſt, there are ſeveral from which we may derive a certain proof of his divinity.

Such are thoſe places in the Old Teſtament, where the angel who appeared to the ancients is called GOD, the *almighty* GOD, *Jehovah, the* LORD *of hoſts, I am that I am, &c.*

Dr. Watts ſuppoſes, that the doctrine of the pre-exiſtence of the ſoul of Chriſt, explains dark and difficult ſcriptures, and diſcovers many beauties and proprieties of expreſſion in the word of GOD, which on any other plan lie unobſerved.

For inſtance, in Col. i. 15, &c. Chriſt is deſcribed *as the image of the inviſible* GOD, *the firſt-born of every creature.* His being the image of the inviſible GOD, cannot refer merely to his divine nature, for that is as inviſible in the Son as in the Father; therefore it ſeems to refer to his pre-exiſtent ſoul in union with the Godhead.

Again, when man is ſaid to be created in the image of GOD, Gen. i. 2, it may refer to the God-man, to Chriſt in his pre-exiſtent ſtate. GOD ſays, *Let us make man in our image, after our likeneſs.* The word is re-doubled, perhaps to intimate, that Adam was made in the likeneſs of the human ſoul of Chriſt; as well as that he bore ſomething of the image and reſemblance of the divine nature.

From this view of Dr. Watts's plan, and what is exhibited of the Arian ſcheme, the difference will be obvious. They are thus diſtinguiſhed by Dr. Price.

This ſyſtem, ſays he, ſpeaking of Dr. Watts's ſentiments, differs from Arianiſm in aſſerting the doctrine of Chriſt's

Chriſt's conſiſting of two beings, one the ſelf-exiſtent Creator, and the other a creature, made into one perſon by an ineffable union and in-dwelling, which renders the ſame attributes and honors equally applicable to both.

Watts's Glory of Chriſt, p. 6, 7, 42, 43, 45, 151, 154, 157, 168, 171, 190, 203.
Doddridge's Lectures, p. 385, 403.
Price's Sermons, p. 331.
Fleming's Chriſtology.

PRESBYTERIANS, from the Greek of πρεσβυτερος, a denomination of *Proteſtants*; ſo called from their maintaining that the government of the church, appointed by the New Teſtament, was by Preſbyteries, that is, by Preſbyters and ruling Elders, aſſociated for its government and diſcipline, The Preſbyterians affirm that there is no order in the church, as eſtabliſhed by Chriſt and his apoſtles, ſuperior to that of Preſbyters. That all miniſters, being ambaſſadors, are equal by their commiſſion; and the elder, or preſbyter, and biſhop, are the ſame in name and office. For which they allege, Acts xx. 28. Tit. i. 5, 7, &c. Their higheſt aſſembly is a ſynod, which may be provincial, national, or œcumenical; and they allow of appeals from inferior to ſuperior aſſemblies, according to Acts xv. 4, 6. &c. The loweſt of their aſſemblies, or preſbyteries, conſiſts of the miniſters and elders of a congregation, who have power to cite before them any member, and to admoniſh, inſtruct, rebuke, and ſuſpend him from the Lord's table. They have alſo a deacon, whoſe office it is to take care of the poor, Their ordination is by prayer, faſting, and impoſition of the hands of the Preſbytery.

The Preſbyterians differ from the Independents in this reſpect. the government of the former is Ariſtocratical, and of the latter, Democratical.

This

This is now the diſcipline of the Church of Scotland. [See Part II.]

Collier's Hiſtorical Dictionary, vol. 2. [*See Preſbyterians.*]
Barclay's Dictionary, [*See Preſbyterians.*]

PRIMIANISTS, a party of Donatiſts; ſo called from Primianus, who became the head of their denomination. [See Donatiſts.]

PRISCILLIANISTS, a denomination which aroſe in the fourth century; ſo called from their leader Priſcillian, a Spaniard by birth, and biſhop of Avila.

He is ſaid to have practiſed magic, and to have maintained the principal tenets of the Manicheans. His followers denied the reality of Chriſt's birth and incarnation. They held that the viſible univerſe was not the production of the *Supreme Deity*, but of ſome *demon*, or malignant principle; adopted the doctrine of *Æons*, or emanations from the divine nature; conſidered human bodies as priſons formed by the author of evil, to enſlave celeſtial minds; condemned marriage, and diſbelieved the reſurrection of the body. This denomination received all the books of ſcripture.

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. *p.* 349.
Prieſtley's Eccleſiaſtical Hiſtory, vol. 2. *p.* 411.

PROCLIANITES. So called from Proculus, a philoſopher of Phrygia, who appeared 194, and put himſelf at the head of a band of Montaniſts, in order to ſpread the ſentiments of that denomination; to which he added, that St. Paul was not the author of the epiſtle to the Hebrews.

The doctrine which his followers maintained with the greateſt warmth was, that Jeſus Chriſt aſſumed our nature only in appearance. [See Montaniſts and Valentinians.]

Broughton's Hiſtorical Library, vol. 2. *p.* 285.

PROTESTANTS, a name firſt given in Germany to thoſe

thoſe who adhered to the doctrine of Luther; becauſe in 1529 they proteſted againſt a decree of the Emperor Charles V. and the Diet of Spires * declaring that they appealed to a General Council. The ſame name has alſo been given to the Calviniſts, and is now become a common denomination for a variety of ſects which differ from the church of Rome. [See Lutherans, Calviniſts, Arminians, &c.]

Dictionary of Arts and Sciences, vol. 3. p. 2578, 2579.
Robertſon's Hiſtory of Charles V. vol. 2. p. 249, 250.

PSATYRIANS, a denomination of the Arians, in the council of Arians, held in the year 360, who maintained that the Son was not like the Father in will. That he was made of nothing, and that in GOD, generation was not to be diſtinguiſhed from creation. [See Arians.]

Hiſtory of Religion, vol. 4. [*See Pſatyrians.*]

PTOLEMATTES, a branch of the Valentinians in the ſecond century; ſo called from Ptolemy, their leader; who held that the law of Moſes came part from GOD, part from Moſes, and part from the traditions of the doctors.

Bailey's Dictionary, vol. 2. [*See Ptolemattes*]

PURITANS, a name given to a party which appeared in England in the year 1565, and oppoſed the liturgy and ceremonies of the church of England.

They acquired this denomination from their profeſſed deſign to eſtabliſh a purer form of worſhip and diſcipline.

Thoſe who were firſt ſtyled Puritans were Preſbyterians, but the term was afterwards applied to others who differed from the church of England.

Thoſe

* This Diet was held at Spires (March 15, 1529) They decreed to prohibit any farther innovations in religion.

Thoſe who ſeparated from the church of England were alſo ſtyled Diſſenters.

Neal's Hiſtory of the Puritans, vol. p. 138.
Dictionary of Arts and Sciences, vol. 3. p. 2606.
Bailey's Dictionary, vol. 2. [*See Puritans.*]

QUAKERS, a religious ſociety which began to be diſtinguiſhed by this name in *England*, where it firſt took its riſe about the middle of the ſeventeenth century.

George Fox was the principal inſtrument of gathering this people into a religious ſociety. The appellation of Quakers, was affixed upon them early, by way of contempt. In their aſſemblies it ſometimes happened, that ſome were ſo ſtruck with the remembrance of their paſt follies, and forgetfulneſs of their condition; others, ſo deeply affected with a ſenſe of GOD's mercies to them, that they actually trembled and quaked. This name ſoon became general. *Friends*, or the *Friends of truth*, was the name they were commonly known by to one another, which they borrow from primitive example, 3d. of John 1. 14, *Our Friends ſalute thee*, &c.

The principal points maintained by the Quakers, together with ſome of the moſt material reaſons they bring to ſupport their ſentiments, are comprehended in the following ſummary.

I. That GOD has given to all men ſufficient *light*, which will work their ſalvation unleſs reſiſted; that this *light* is not leſs univerſal than the ſeed of *ſin*, and is ſufficient to ſave all thoſe who have not the outward means of ſalvation. And that this *light* is a *divine principle*, in which GOD as Father, Son, and Holy Spirit, dwells; which the ſcriptures call *Chriſt within, the hope of glory*. Col. i. 27.

To prove this point, this denomination allege, that according

ing to this doctrine, the mercy of GOD is excellently well exhibited, in that none are neceſſarily excluded from his favor; that his juſtice is demonſtrated, in that he condemns none, but ſuch to whom he offered the means of ſalvation.

2*d*. That it agrees with the nature of the miniſtry of *Chriſt*, according to which the goſpel is to be preached to every creature.

3*d*. It magnifies the merits of *Chriſt's* death, in that it not only accounts them ſufficient to ſave all, but declares them brought ſo nigh unto all, as to put them in the neareſt capacity of ſalvation.

4*th*. That it exalts the grace of GOD, to whom it attributeth the ſmalleſt good actions. This grace ſaves all who do not reſiſt its divine impulſes. And whoever will carefully and ſeriouſly turn into himſelf, with a ſincere deſire to know and practiſe his duty, will not fail to find there a ſufficient director, a ray from the fountain of light, illuminating his underſtanding, and aſſiſting him to diſtinguiſh good from evil. See Mic. vi. 8. John i. 9. Eph. v. 13. &c.

II. That the ſcriptures are not to be eſteemed the principal ground of all truth and knowledge; nor yet the primary rule of faith and manners; nevertheleſs, beauſe they give a true and faithful teſtimony of the firſt foundation, they are and may be eſteemed a ſecondary rule, ſubordinate to the ſpirit, from whom they have all their excellence.

For the principal rule of Chriſtians, under the goſpel, is not an outward letter, but an inward ſpiritual law, engraven on the heart, *the law of the ſpirit of life, or the word is that which is nigh in the heart and in the mouth.* But the letter of the ſcripture is outward, and in itſelf a dead thing, a mere declaration of good things: therefore, it is not the principal rule of Chriſtians.* Rom. x. 8.

III.

* Yet this denomination maintain, that divine inward revelations

III. That immediate revelation has not ceaſed, *a meaſure of the ſpirit being given to every one.* 1 Cor. xii. 7.

For the nature of the new covenant is thus expreſſed in Heb. viii. 10. *For this is the covenant that I will make with the houſe of Iſrael, after thoſe days, ſaith the* LORD, *I will put my laws into their minds, and write them in their hearts, and I will be to them a* GOD, *and they ſhall be to me a people.*

Where the law of GOD is put into the mind, and written in the heart, there the object of faith and revelation of the knowledge of GOD is *inward, immediate,* and *objective.*

But the law of GOD is put into the mind, and written in the heart of every true Chriſtian, under the new covenant; therefore, the object of faith and revelation of the knowledge of GOD, to every true Chriſtian, is *inward, immediate,* and *objective.*

IV. That as by the *light or gift of* GOD, all ſpiritual knowledge is received, thoſe who have a gift in the miniſtry, ought to preach, though without human commiſſion or literature; and as they have freely received this holy gift, ſo ought they freely to give; and any one of a ſober life, without diſtinction of ſex, is allowed to preach, when called thereto, and moved by the ſpirit.*

For it is clear, that women have propheſied and preached in the church, elſe had the ſaying of Joel been ill applied by Peter. Acts ii. 17. xvii. 4. Paul ſpeaks of women who labored with him in the goſpel. And Philip had four

tions neither do, nor ever can contradict the outward letter of ſcripture, or right and ſound reaſon. And they appeal to the ſcriptures in proof of their doctrine and principles.

* To prevent their members from being too forward to enter into that ſolemn ſervice, without being ſent, their monthly meetings take ſpecial care to ſelect ſuch of their members as appear to them ſuitable for elders, who are to watch over and help young and inexperienced miniſters; and to give counſel and advice, as occaſion may require.

daughters who propheſied. Male and female are *one in Chriſt Jeſus*, and he imparts his ſpirit no leſs to one than to the other.

V. That all true and acceptable worſhip to GOD is offered by the *inward and immediate moving of his ſpirit*.

For though we are to worſhip GOD always, yet as to the outward ſignification thereof in prayer, praiſes, or preaching, we ought to do it, only when we are moved *by the ſecret inſpiration of the ſpirit of* GOD *in our hearts*. For GOD is never wanting to move us thereunto, when need is, of which he himſelf is the only proper judge. The duty of ſilent waiting on the LORD is ſtrongly enforced in Rom. viii. 26, 27.*

VI. That water baptiſm, and the Lord's ſupper, were only commanded for a time.

For our Saviour obſerved theſe ceremonies, only to ſhew in a viſible manner the myſtical purification of the ſoul, under the figure of *baptiſm*, and the ſpiritual nouriſhment of the inward man, under that of the *Lord's ſupper*. As there is one *faith*, ſo there is one *baptiſm*, to wit, the *baptiſm* of the *ſpirit* and fire, of which the *baptiſm* of John was a figure, which may be proved from the nature of it, as John's *baptiſm* was with water; but Chriſt's is with the *ſpirit*; therefore *John's baptiſm* muſt be a figure of Chriſt's; and ſince it is a figure, it ceaſeth and giveth way to the ſubſtance. The breaking of bread was uſed in the church for a time for

* This ſociety do not plead for entirely ſilent meetings, but only for a retired waiting for the divine aid, which alone qualifies to pray or preach. They apprehend it their duty to be diligent in aſſembling themſelves together for the worſhip of almighty GOD, when ſuch as are duly prepared by being gathered into a compoſed awful frame of mind, are enabled, under the influence of divine grace, to worſhip in ſolemn ſilence; or if moved thereto, to pray or preach, as the ſpirit giveth them utterance.

for the ſake of the weak, even as the waſhing one another's feet, and anointing the ſick with oil; all which are commanded with no leſs authority than the former, yet they are all aboliſhed, ſince they are but ſhadows of better things.*

The moral doctrines of the Quakers are chiefly comprehended in the following precepts:

I. That it is not lawful to give to men ſuch flattering titles as, Your Grace, your Lordſhip, your Honor, &c. nor to uſe thoſe flattering words commonly called compliments.

II. That it is not lawful for Chriſtians to kneel or proſtrate themſelves to any man, or to bow the body, or to uncover the head to them.

III. That it is not lawful for a Chriſtian to uſe ſuch ſuperfluities in apparel, as are of no uſe, ſave for ornament and vanity.

IV. That it is not lawful to uſe games, ſports, or plays among Chriſtians, under the notion of recreations, which do not agree with chriſtian gravity and ſobriety; for laughing, ſporting, gaming, mocking, jeſting, vain talking, &c. are not chriſtian liberty, nor harmleſs mirth.

V. That it is not lawful for Chriſtians to ſwear at all under the goſpel, not only vainly, and in their common diſcourſe, which was alſo forbidden under the law, but even not in judgment before the magiſtrate.

VI. That it is not lawful for Chriſtians to reſiſt evil, or to war, or to fight in any caſe.

This denomination allege, that the chief end of religion is to redeem man from the ſpirit and vain converſation of the world, and to lead them into inward communion with God. Therefore, every thing ought to be rejected which waſtes our precious time, and diverts the mind from the witneſs

* For their ſcripture proofs, and reaſoning on thoſe ſubjects, the reader is referred to a Diſſertation on chriſtian baptiſm and communion, by Joſeph Phipps.

witneſs of GOD in the heart, and from the living ſenſe of his fear, and that evangelical ſpirit which is the ornament of Chriſtians.

All ſwearing, ſay they, is forbidden by the words of our Saviour, Mat. v. 33, 34. and the words of the apoſtle, James v. 12. Chriſt reproved Peter for the uſe of the ſword, and commands us to love our enemies; but war, on the contrary, teacheth us to hate and deſtroy them.

With regard to religious liberty, they hold that the rights of conſcience are ſacred and unalienable, ſubject only to the control of the Deity, who has not given authority to any man, or body of men, to compel another to his, or their religion. [See Baptiſts.]

Where there are any *Quakers*, they meet once a month, to conſider of the neceſſities of their poor, and provide for their relief. To hear and determine complaints ariſing from among themſelves. To inquire into the converſation of their reſpective members, in regard to morality, and conformity to their religious ſentiments. To allow the paſſing of marriages; and to enjoin a ſtrict regard to the peace and good order of ſociety, the proper education of the young people, and a general attention to the principles of their profeſſion.

They have alſo quarterly meetings compoſed of as many monthly meetings as may be convenient, wherein a ſuperintending care is extended; and from this, a number of their members are deputed once a year, as repreſentatives to attend their yearly meetings. They have one yearly meeting at Rhode-Iſland for New-England; one at Long-Iſland for the government of New-York; one at Philadelphia for Pennſylvania, New-Jerſey, Delaware, and the northern parts of Maryland, Virginia, and in North Carolina. All theſe meetings are for the more extenſive care of their churches; and they in general correſpond with each other, and with the yearly meeting at London, which

which is compoſed of repreſentatives from all the quarterly meetings in England, and ſuch other friends as may occaſionally be there with certificates from their brethren in Ireland, America, or elſe where. From this annual aſſembly at London, exhortations and advices are ſent to ſubordinate meetings, as the general or particular ſtate of the ſociety may require. They have alſo monthly, quarterly, and yearly meetings of female friends, held at the ſame times and places with the men's meetings, in ſeparate apartments, for the like purpoſe of a chriſtian care for their churches. They alſo have ſelect meetings of miniſters and elders the day preceding their quarterly meetings, wherein they exhort one another to become examples of believers, in word, converſation, charity, faith, and purity.

None of their miniſters are allowed to travel abroad without the approbation of the elders, and a certificate from the monthly meeting he or ſhe belongs to. This ſociety alſo have meetings for ſufferings, which are compoſed of the repreſentations of the yearly meetings. They were originally inſtituted, and thus named in times of perſecution; and are continued to ſuperintend the general concerns of the ſociety during the interval of the yearly meetings. [See Part II.]

Sewell's Hiſtory of the Quakers. p. 6, 672.
Barclay's Apology for the Quakers, p 5, 10, 11, 12, 13, 15.
Helton's Defence of Barclay's Apology, p. 6, 23, 27.
Benezet's Account of the Quakers, p, 3, 11, 15.
Brief Account of the Quakers, p. 3.

QUARTODECIMANI, a denomination in the ſecond century; ſo called becauſe they maintained, that the feſtival of Eaſter was always to be celebrated conformably to the cuſtom of the Jews, on the fourteenth day of the moon of March, whatever day of the month that happened to be.

Broughton's Hiſtorical Library, vol. 2. *p.* 307.

QUIETISTS, the followers of Michael de Molinus, a Spaniſh

Spaniſh prieſt, who flouriſhed in the ſeventeenth century. They were ſo called from a kind of abſolute reſt and inaction, which the ſoul is ſuppoſed to be in, when arrived at that ſtate of perfection, which they call the *unitive life*.

The principles maintained by this denomination, are as follow. That the whole of religion conſiſts in the preſent *calm* and *tranquillity* of a mind removed from all external and finite things, and centered in GOD, and in ſuch a *pure love* of the Supreme Being, as is independent on all proſpect of intereſt or reward.

For, ſay they, the primitive diſciples of Chriſt were all of them inward and ſpiritual; and when Jeſus Chriſt ſaid to them, *It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you*, he intended thereby to draw them off from that which was ſenſible, though very holy, and to prepare their hearts to receive the fulneſs of the *Holy Spirit*, which he looked upon as the *one thing neceſſary*.

To prove that our love to the Deity muſt be diſintereſted, they allege, that *the* LORD *hath made all things for himſelf*, as ſaith the ſcripture; and it is for his glory that he wills our happineſs. Our happineſs is only a ſubordinate end, which he has made relative to the laſt and great end, which is his glory. To conform therefore to the great end of our creation, we muſt prefer GOD to ourſelves, and not deſire our own happineſs but for his glory; otherwiſe we ſhall go contrary to his order. As the perfections of the Deity are intrinſically amiable, it is our glory and perfection to go out of ourſelves, to be loſt and abſorbed in the pure love of *infinite beauty*. [See Myſtics.]

Moſheim's Eccleſiaſtical Hiſtory vol. 4. p. 388.
Broughton's Hiſtorical Library vol. 2. p. 309.
Cambray, on Pure Love, p. 131, 138.
Lady Guion's Letters, p. 167.

QUINTILIANS, a denomination which appeared in Phrygia,

Phrygia, about the year 189. They derived their name from their propheteſs Quintilia.

Their diſtinguiſhing tenet was, that women ought to be admitted to perform the ſacerdotal and epiſcopal functions, grounding their practice on that paſſage of St. Paul. Gal. 3. 28. *There is neither Jew nor Greek, there is neither male nor female.* They added that Philip, the Deacon, had four daughters, who were propheteſſes, and were doubtleſs of their ſect.

In their aſſemblies it was uſual to ſee the virgins enter in white robes, perſonating propheteſſes. This denomination was a branch of the Montaniſts. [See Montaniſts.]

Hiſtory of Religion, vol. 4. [*See Quintilians.*]
Broughton's Hiſtorical Library, vol. 2. *p.* 310.

RANTERS, a denomination which aroſe in the year 1645. They ſet up the light of nature under the name of Chriſt in men. With regard to the *church, ſcripture, miniſtry*, &c. their ſentiments were the ſame with the Seekers. [See Seekers.]

Callamy's Abridgment of Baxter's Hiſtory, vol. p. 101.

REMONSTRANTS. [See Arminians.]

ROGEREENS. So called from John Rogers, their chief leader. Their appeared in New-England, about the year 1677. The principal diſtinguiſhing tenet of this denomination was, that worſhip performed the firſt day of the week, was a ſpecies of idolatry which they ought to oppoſe: in conſequence of this, they uſed a variety of meaſures to diſturb thoſe who were aſſembled for public worſhip on the LORD's day.

Backus's Hiſtory, vol. 1. *p.* 473.

ROMAN

ROMAN CATHOLICS, a name given to the Papiſts becauſe the Biſhop of *Rome* is not only ſtyled ſupreme, but œcumenical or *univerſal Biſhop*. [See Papiſts.]

ROSECRUSIANS, a name given to thoſe in the ſeventeenth century, who blended the doctrines of *religion* with the ſecrets of *chymiſtry*. Their ſentiments were ſimilar with thoſe of the *Behmeniſts*. [See Behmeniſts.]

Moſheim's Eccleſiaſtical Hiſtory, vol. 4. p. 266.

SABBATARIANS, a branch of the Baptiſts, who obſerve the *Jewiſh* or *ſaturday ſabbath*, from a perſuaſion that it was one of the ten commandments, which they plead are all in their nature *moral*, and was never abrogated in the *New Teſtament*, and muſt at leaſt be deemed of equal validity for public worſhip, as any day never particularly ſet apart by Jeſus Chriſt and his apoſtles.*

Hiſtory of Religion, vol. 4. [*See Sabbatarians.*]
Edward's Hiſtory of the American Baptiſts, p. 60.

SABELLIANS, a denomination which aroſe in the third century. They derived their name from Sabellius, an African biſhop or preſbyter; who taught, that there is but one perſon in the Godhead; and in confirmation of this doctrine, he made uſe of a compariſon. He ſaid, that as man, though compoſed of body and ſoul, is but one perſon; ſo GOD, though he is *Father*, *Son*, and *Holy Ghoſt*, is but one perſon.

The Sabellians, upon their maſter's principles, made the *Word* and the *Holy Spirit* to be only virtues, emanations, or functions of the Deity; and held, that he, who, in heaven, is the *Father* of all things, deſcended into a virgin, became

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* The Sabbatarians in Pennſylvania, originated from the Kechian Baptiſts, in the year 1700.

a child, and was born of her as a *Son*; and that having accompliſhed the myſtery of our ſalvation, he diffuſed himſelf on the *apoſtles* in tongues of fire, and then was denominated the *Holy Ghoſt*.

They reſembled GOD to the ſun, the illuminative virtue or quality whereof was the *Word*, and its warming virtue the *Holy Spirit*. The *Word*, they taught, was darted, like a divine ray, to accompliſh the work of redemption: and that being re-aſcended to heaven, as the ray returns to its ſource, the warmth of the *Father* was communicated, after a like manner, to the *apoſtles*. They alſo illuſtrated this myſtery by one light kindled, as it were, from another; by the fountain and ſtreams; and by the ſtock and branch.

The *Sabellians* differed from the *Noetians* in this particular. Noetius was of opinion, that the *perſon* of the Father had aſſumed the human nature of Chriſt; but *Sabellius* maintained, that a certain *energy* only, proceeding from the Supreme Parent, or a certain portion of the divine nature, was united to the Son of GOD, the man *Jeſus*. He conſidered, in the ſame manner, the *Holy Ghoſt*, as a portion of the everlaſting Father.

Broughton's Hiſtorical Library, vol. 2. *p.* 348.
Moſheim's Eccleſiaſtical Hiſtory, vol. 1. *p.* 244.
Waterland on the Trinity, p. 385.

SACOPHORI, a denomination in the fourth century; ſo called becauſe they always went clothed in ſack-cloth, and affected a great deal of auſterity and penance.

Hiſtory of Religion, vol. 4. [*See Sacophori,*]

SANDEMANIANS. So called from Mr. *Robert Sandeman*, who publiſhed his ſentiments in the year 1757. He was firſt a congregational preacher at Edinburgh,* and afterwards came to New-England, and ſettled a ſociety at

* He was a diſciple of Mr. *John Glas*, from whom this denomination are called *Glaſites* in *Scotland*.

Boſton, Danbury, and other places. His leading ſentiments appeared to be as follow.

I. That juſtifying *faith* is no more than a ſimple belief of the *truth*, or the divine teſtimony paſſively received.

II. That this divine teſtimony carries in itſelf ſufficient ground of hope, and occaſion of joy to every one who believes it, without any thing wrought in us, or done by us, to give it a particular direction to ourſelves.

To ſupport this ſyſtem, the Sandemanians allege, *that faith is called receiving the love of the truth*, and the apoſtle often ſpeaks of *faith* and *truth* to the ſame purpoſe, as in John xvi. 13, *The ſpirit of truth.* 2 Cor. iv. 13, *The ſpirit of faith.* Acts vi. 7, *Obedient to the faith.* 1 Pet. i. 22, *In obeying the truth.* And divers other paſſages. The ſcriptures conſider *faith* not as a work of *ours*, nor as any action exerted by the *human mind;* but ſet it in direct oppoſition to every work, whether of *body* or *mind.* See Rom. iv. 4, 5. This contraſt excludes every idea of activity in the *mind*, from the matter of *juſtification*, ſo that we cannot ſpeak of preparatory works of any ſort, without making the *goſpel* a law of works. Rom. iii. 27. *Where is boaſting then? It is excluded*, &c. Now boaſting cannot be excluded, if any thing done by us ſets us in a more probable way of obtaining the *ſalvation* which is of *grace*, whether it be called by the names of a law work ſerious exerciſe of ſeeking ſouls, or laboring to obtain an intereſt in Chriſt, &c.

Every doctrine then which teaches us to do, or endeavor any thing towards our acceptance with GOD, ſtands oppoſed to the doctrine of the apoſtles, which inſtead of directing us what to do, ſets before us all that the moſt diſquieted conſcience can require, in order to acceptance with GOD, as already done and finiſhed by Jeſus Chriſt.

The particular practices in the *Sandemanian churches*, are as follow.

I.

I. They conſtantly communicate together in the Lord's ſupper every ſabbath. For they look upon the chriſtian ſabbath as deſigned for the celebration of divine ordinances, which are ſummarily compriſed. Acts ii. 42.

II. In the interval between the morning and the afternoon ſervice, they have their *love-feaſts*; of which every member partakes, by dining at the houſes of ſuch of the brethren who live ſufficiently near, and whoſe habitations are convenient for that purpoſe. Their profeſſed deſign in theſe feaſts is to cultivate mutual knowledge and friendſhip, to teſtify that they are all brethren of one family, and that the poor may have a comfortable meal at the expenſe of the more wealthy.

This and other opportunities they take for the *kiſs of charity*, or the ſaluting each other *with an holy kiſs*; a duty this denomination believe expreſsly exhorted to in Rom. xvi. 16. 1 Cor. xvi. 20. And other texts of ſcripture.

They not only uſe this *kiſs of charity* at the *love-feaſts*, when each member ſalutes the perſon who ſits next him on each ſide, but at the admiſſion of a new church member; to teſtify that they heartily welcome him into their fellowſhip, and love him for the ſake of the *truth* he has profeſſed. They allege, that theſe *love-feaſts* were not laid aſide by St. Paul's writing to the Corinthians, but enjoined to be obſerved in a right manner, and the abuſes of them corrected; and they continued in practice, while the primitive profeſſion of brotherly love remained among the ancient Chriſtians, and *as charity never faileth*, 1 Cor. xiii. 8, ſo neither ſhould any of the duties, or expreſſions of it, be allowed to fail.

Since our Lord tells his diſciples that they ought *to waſh one anothers feet, according to the example he gave them*, John xiii. 14, 15, this denomination enjoin this as an incumbent duty.

They are directed to look upon all they poſſeſs as open

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to the calls of the *poor* and the *church ;* to contribute according to their ability, as every one has need.

Sandeman's Letters on Theron and Aſpaſio, vol. 1. *p.* 16. *vol.* 2. *p.* 38.
Glas's Works, vol. 4. *p* 9, 40.
Simple Truth Vindicated, p. 19, 38.
Practices of the Sandemanian Churches, p. 5, 6.

SATANIANS. So called becauſe they taught, that *Satan*, or the Devil, was extremely powerful. That he occaſioned infinite miſchiefs. And that it was much wiſer to reſpect and adore, than to curſe him. This being a means to render him favorable to men, inſtead of injuring them.

The *Satanians* were a branch of the *Meſſalians*, and appeared about the year 390. They pretended, they were the only true obſervers of the goſpel. They poſſeſſed no goods, lived by begging, and lay together promiſcuouſly on the pavement of the ſtreets. When any one aſked concerning their quality, they would call themſelves patriarchs, prophets, angels, and even Jeſus Chriſt.

Broughton's Hiſtorical Library, vol. 1. *p.* 369.

SATURNIANS, a denomination which aroſe about the year 115. They derived their name from Saturnius of Antioch, one of the principal Gnoſtic chiefs.

He held the doctrine of *two Principles*, whence proceeded all things ; the *one a wiſe* and *benevolent Deity ;* and the other, *matter*, *a principle eſſentially evil*, and which he ſuppoſed under the ſuperintendence of a certain intelligence of a malignant nature.

The world and its inhabitants were, according to his ſyſtem, created by ſeven angels, which preſided over the ſeven planets. This work was carried on without the knowledge of the *benevolent Deity*, and in oppoſition to the will of the *material principle*. The former, however, beheld it with approbation, and honored it with ſeveral marks of his beneficence,

beneficence. He endowed with rational ſouls, the beings who inhabited this new ſyſtem, to whom their Creators had imparted nothing more than the animal life: and having divided the world into ſeven parts, he diſtributed them among the ſeven *angelic architects;* one of whom was the God of the *Jews;* and reſerved to himſelf the ſupreme empire over all. To theſe creatures, whom the *benevolent principle* had endowed with reaſonable ſouls, and with diſpoſitions that led to goodneſs and virtue, the *evil being*, to maintain his empire, added another kind, whom he formed of a wicked and malignant character; and hence the difference we ſee among men. When the creatures of the world fell from their allegiance to the ſupreme Deity, GOD ſent from heaven, into our globe, a *reſtorer of order*, whoſe name was Chriſt. This divine conqueror came, clothed with a corporeal appearance, but not with a *real* body. He came to deſtroy the empire of the *material principle*, and to point out to virtuous ſouls the way by which they muſt return to GOD. This way is beſet with difficulties and ſufferings; ſince thoſe ſouls, who propoſe returning to the Supreme Being, muſt abſtain from wine, fleſh, wedlock, and in ſhort, from every thing that tends to ſenſual gratification, or even bodily refreſhment. [See Gnoſtics.]

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. p. 176, 177.

SCHEWENKFELDIANS, a denomination in the ſixteeenth century; ſo called from one Gaſper Schewenkfeldt, a Sileſian knight. He differed from Luther in the three following points. The *firſt* of theſe points related to the doctrine concerning the Euchariſt. Schewenkfeldt inverted the following words of Chriſt, *This is my body;* and inſiſted on their being thus underſtood, *My body is this*, i. e. ſuch as this bread, which is broken and conſumed: a true and real food, which nouriſheth, ſatisfieth, and delighteth the ſoul. *My blood is this*, i. e. ſuch its effects as the wine, which ſtrengthens and refreſheth the heart.

II.

II. He denied that the *external word*, which is committed to writing in the *holy ſcriptures*, was endowed with the power of *healing*, *illuminating*, and *renewing* the mind; and he aſcribed this power to the *internal word*, which, according to his notion, was Chriſt himſelf.

III. He would not allow Chriſt's human nature, in its exalted ſtate, to be called a creature, or a created ſubſtance, as ſuch a denomination appeared to him infinitely below its majeſtic dignity, united as it is in that glorious ſtate with the divine eſſence.

Moſheim, ibid, vol. 4. *p.* 32.

SECEDERS, a denomination of Preſbyterians in Scotland, who adhere to the doctrine and diſcipline of their anceſtors, and maintain the binding obligation of the Scotch covenant,* and of the ſolemn league and covenant of the three nations.† They always have declared, that they did not ſecede from the principles of the church of Scotland, as they are repreſented in her confeſſion of faith, catechiſms longer and ſhorter, directory for worſhip, and form of preſbyterian government; but only from her preſent judicatories, who, they ſuppoſe, are departing from her true principles. A ſermon preached by Mr. Ebenezer Erſkine, at the opening of the ſynod of Perth and Stirling, gave riſe to this party. In this diſcourſe he boldly teſtified againſt what he ſuppoſed corruptions in the national church. For which freedom the ſynod voted him cenſurable, and ordered him to be rebuked at their bar. He and three other miniſters proteſted againſt this ſentence, and appealed to the next aſſembly. The aſſembly approved of the proceedings of the ſynod,

* The national covenant in Scotland is an engagement, which was entered into by all ranks of perſons ſoon after the reformation.

† The ſolemn league and covenant is an oath, which in 1643, was ſworn to by perſons of all ranks in the three kingdoms. It was intended to bring about an uniformity in doctrine, diſcipline, and worſhip.

ſynod, and ordered Mr. Erſkine to be rebuked at their own bar. He refuſed to ſubmit to the rebuke. Hence he and his brethren were ſuſpended from the miniſtry. After which they ſeceded from the national church. They were joined by others. And the miniſters and their elders, who declared their ſeceſſion from the national church, did in 1736, conſtitute themſelves into an eccleſiaſtical court, which they called the aſſociate Preſbytery.

Marſhal's Catechiſm.

SECUNDIANS, a denomination in the ſecond century, which derived their name from Secundus, a diſciple of Valentine. He maintained the doctrine of two eternal Principles, viz. *Light and Darkneſs*, whence aroſe the good and the evil that are obſervable in the univerſe. [See Valentinians.]

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. *p.* 188.

SEEKERS, a denomination which aroſe in the year 1645. They derived their name from their maintaining that the true *church*, *miniſtry*, *ſcripture*, and *ordinances* were loſt, for which they were *ſeeking*. They taught, *that the ſcriptures were uncertain. That preſent miracles were neceſſary to faith. That our miniſtry is without authority. And our worſhip and ordinances unneceſſary* or *vain.*

Calamy's Abridgment of Baxter's Hiſtory, vol. 1. *p.* 110.

SELEUCIANS, diſciples of *Seleucus*, a philoſopher of Galatia; who, about the year 380, adopted the ſentiments of Hermogenes, and thoſe of Audæus. He taught with the Valentinians, that *Jeſus Chriſt* aſſumed a body only in appearance. He alſo maintained, that the ſoul was only an animated fire, created by the angels, and therefore men ſhould be baptized with fire. And that the pleaſures of beatitude conſiſted in corporeal delights. [See Hermogenians, Audæans, and Valentinians.]

Broughton's Hiſtorical Library, vol. 2. *p.* 559.

SEMBIANI.

SEMBIANI. So called from Sembianus their leader; who condemned all uſe of wine as evil of itſelf. He perſuaded his followers, that wine was a production of Satan and the earth; denied the reſurrection of the body; and rejected moſt of the books of the *Old Teſtament*.

Hiſtory of Religion, vol. 4. [*See Sembiani.*]

SEMI-ARIANS. So called becauſe they held the opinions of the Arians in part.

For a farther account of their ſentiments, ſee Arians.

Broughton's Hiſtorical Library, vol. 2. p. 382.

SEMI-PELAGIANS, a branch of the Pelagians in the fifth century. The monk Caſſian was the leader of this denomination. In order to accommodate the difference betwen Auguſtin and Pelagius, he maintained the following doctrines.

I. That GOD did not diſpenſe his *grace* to one more than another in conſequence of *predeſtination* i. e. an *eternal* and *abſolute decree;* but was willing to ſave all men, if they complied with the terms of his goſpel.

II. That Chriſt *died for all men*.

III. That the grace purchaſed by *Chriſt*, and neceſſary to ſalvation, was offered to all men.

IV. That man, before he received grace, was capable of faith and holy deſires.

V. That man, born *free*, was conſequently capable of reſiſting the influences of grace, or *complying* with its ſuggeſtions.

The *Pelagians* and *Semi-Pelagians* differ in this reſpect. The Pelagians aſſert, that there is no neceſſity for *inward grace;* but the Semi-Pelagians maintain, that none can advance in virtue without the aſſiſtance of divine grace, though they

they ſubject this inward grace to the freedom of the will. [See Pelagians.]

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. p. 426.
Stackhouſe's Body of Divinity, p. 150.

SERVERIANS, a denomination in the ſecond century; ſo called from Serverus; who taught, that the world was made by principalities and powers: that the Devil is the ſon of the great Prince of the Principalities.—They ſaid, the ſerpent that proceeded from him produced the vine, and therefore abſtained from wine. They forbade *marriage*, and denied the *reſurrection*. They rejected Paul's epiſtles, and the Acts of the Apoſtles.

Broughton's Hiſtorical Library, vol. 2. p. 540.
Hearne's Ductor Hiſtoricus, vol. 2. p. 101.

SERVERITES. [See Angelites.]

SERVETIANS, a name which, in the 16th century, diſtinguiſhed the followers of Michael Servetus, a Spaniard by birth. He taught, that the *Deity*, before the creation of the world, had produced within himſelf two *perſonal repreſentations*, or *manners of exiſtence*, which were to be the *medium* of intercourſe between him and mortals, and by whom, conſequently, he was to reveal his will, and to diſplay his mercy and beneficence to the children of men—That theſe two repreſentatives were the *Word* and the *Holy Ghoſt*—That the former was united to the man Chriſt, who was born of the Virgin Mary, by an omnipotent act of the divine will; and that, on this account, Chriſt might be properly called GOD—That the *Holy Spirit* directed the courſe, and animated the whole ſyſtem of nature; and more eſpecially produced in the minds of men, wiſe counſels, virtuous propenſities, and divine feelings. And finally, that theſe two *repreſentations* were to ceaſe after the deſtruction of this terreſtrial globe, and to be abſorbed into the *ſubſtance* of the *Deity*, whence they had been formed.

Servetus denied *infant baptiſm*. And maintained, that no man ought to be proſecuted like a criminal, for any doctrinal point.

Moſheim's Eccleſiaſtical Hiſtory, vol. 4. *p.* 172, 173.
Memoirs of Literature, vol. 4. *p.* 199.

SETHIANS. So called becauſe they paid divine worſhip to *Seth*, whom they looked upon to be Jeſus Chriſt, the Son of GOD; but who was made by a third divinity, and ſubſtituted in the room of the two families of Abel and Cain, which had been deſtroyed by the deluge.

This denomination appeared in Egypt about the year 190, and continued above two hundred years.

Broughton's Hiſtorical Library, vol. 2. *p.* 390.

SHAKERS. The firſt who acquired this denomination were *Europeans;* a part of whom came from *England* to *New-York* in the year 1774, and being joined by others, they ſettled at *Niſqueunia*, above *Albany;* whence they have ſpread their doctrines, and increaſed to a conſiderable number.

Anna Leeſe, whom they ſtyle the *Elect Lady*, was the head of this party.* They aſſert, that ſhe was the woman ſpoken of in the twelfth chapter of Revelation; and that ſhe ſpeaks ſeventy-two tongues: And though thoſe tongues are unintelligible to the living, ſhe converſes with the dead, who underſtand her language. They add further, that ſhe is the mother of all the *elect*. That ſhe travails for the whole world. And that no bleſſing can deſcend to any perſon, but only by and through her, and that in the way of her

* Anna Leeſe died in the year 1784. And her power devolved upon one James Whitacher, who died in July, 1787. The office is now exerciſed by Joſeph Meacham, of New-Lebanon, who has attained the reputation of a prophet with this denomination,

her being poſſeſſed of their ſins, by their confeſſing and repenting of them, one by one, according to her direction.

The tenets, which are peculiarly diſtinguiſhing to this denomination, are compriſed in ſeven articles. To which is added a ſhort ſpecimen of their manner of defending their religious ſentiments.*

I. That the firſt reſurrection is already come, and now is the time to judge themſelves.

II. That they have power to heal the ſick, to raiſe the dead, and to caſt out devils.

This, they ſay, is performed by the preaching of the word of GOD, when it is attended with the divine power, the wonderful energy and operation of the Holy Spirit; which performs thoſe things, by healing the broken-hearted, by raiſing up thoſe, who are dead in treſpaſſes and ſins, to a life of holineſs and righteouſneſs, which cauſes the devils to be caſt out. See Matt. x. 8.

III. That they have a correſpondence with angels, the ſpirits of the ſaints, and their departed friends.

This they attempt to prove, from 1 Cor. xii. 8, 10. *There are diverſities of gifts, but the ſame ſpirit. To ſome is given the word of wiſdom, to ſome prophecy, to ſome the diſcerning of ſpirits, &c.*

IV. That they ſpeak with divers kind of tongues in their public aſſemblies.

This, they think, is done by the divine power and influence of the Holy Spirit.

V. That it is lawful to practiſe *vocal muſic* with *dancing*, in the chriſtian churches, if it be practiſed in praiſing the LORD.

VI.

* This account is chiefly extracted from a manuſcript, in which a Shaker gave a particular relation of the tenets of his denomination, in anſwer to queries propoſed to him.

VI. That their church is come out of the order of natural generation, to be as Chriſt was ; and that thoſe who have wives be as though they had none. That by theſe means heaven begins upon earth, and they thereby loſe their earthly and ſenſual relation to Adam the firſt, and come to be tranſparent in their ideas in the bright and heavenly viſions of GOD.

They ſuppoſe, that ſome of their people are of the number *of the hundred and forty-four thouſand, who were redeemed from the earth, that were not defiled with women.*

VII. That the word *everlaſting*, when applied to the puniſhment of the wicked, refers only to a limited ſpace of time, excepting in the caſe of thoſe who fall from their church ; but for ſuch *there is no forgiveneſs, neither in this world, nor in that which is to come.*

They quote Matt. xii. 32, to prove this doctrine.

This denomination maintain, that it is unlawful to ſwear, game, or uſe compliments to each other ; and that water-baptiſm and the Lord's ſupper are aboliſhed.

They deny the imputation of Adam's ſin to his poſterity, and the doctrine of *election*, and *reprobation*.

The diſcipline of this denomination is founded on the ſuppoſed perfection of their leaders. The mother, it is ſaid, obeys GOD through Chriſt. *European* elders obey her. *American* laborers, and the common people obey them, while confeſſion is made of every ſecret in nature, from the oldeſt to the youngeſt. The people are made to believe that they are ſeen through and through in the goſpel glaſs of perfection, by their teachers, who behold the ſtate of the dead, and innumerable worlds of ſpirits good and bad.

Theſe people are generally inſtructed to be very induſtrious, and to bring in according to their ability, to keep up the meeting. They vary in their exerciſes. Their heavy dancing, as it is called, is preformed by a perpetual

ſpringing

ſpringing from the houſe floor, about four inches up and down, both in the men's and women's apartment, moving about with extraordinary tranſport, ſinging ſometimes one at a time, ſometimes more, making a perfect charm.

This elevation affects the nerves ; ſo that they have intervals of ſhuddering, as if they were in a ſtrong fit of the ague. They ſometimes clap hands and leap ſo as to ſtrike the joiſt above their heads. They throw off their outſide garments in theſe exerciſes, and ſpend their ſtrength very cheerfully this way. Their chief ſpeaker often calls for their attention ; then they all ſtop, and hear ſome harangue, and then fall to dancing again. They aſſert, that their dancing is the token of the great joy and happineſs of the new *Jeruſalem ſtate*, and denotes the victory over ſin. One of the poſtures which increaſes among them is turning round very ſwift for an hour or two. This they ſay is to ſhew the great power of GOD.

They ſometimes fall on their knees and make a ſound like the roaring of many waters, in groans and cries to GOD, as they ſay, for the wicked world who perſecute them.

Rathburn's Account of the Shakers, p. 4, 5, 6, 14.
Taylor's Account of the Shakers p. 4. 7, 8, 9, 15, 16.
Weſt's Account of the Shakers, p. 8, 13.

SIMONIANS, a denomination in the firſt century. They derived their name from Simon Magus, their leader, who is ſo often mentioned in the Acts of the Apoſtles ; and aſſumed to himſelf the title of the *ſupreme power of* GOD.

This denomination maintained the eternity of matter, and alſo the exiſtence of an evil being, who preſided and thus ſhared the empire of the univerſe, with the ſupreme and beneficent *Mind*. They probably embraced the opinion of thoſe who held that matter moved from eternity, and by an intrinſic and neceſſary activity, had, from its innate force produced, at a certain period of time, from its own ſub-

ſtance,

ſtance, the *evil principle* which now exerciſes dominion over it, with all its numerous train of attendants. They are ſaid to have taught, that all human actions were indifferent—To have attributed a ſurpriſing power to magic—And to have denied the reſurrection of the dead.

Simon Magus taught thoſe who followed him, to fall down before him and his miſtreſs Helena, in his journey from Aſia to Rome, to whom he aſcribed the quality of the firſt intelligence of the ſovereign *virtue*. To her he attributed the production of angels, and to angels the creation of the world. He pretended that in his perſon reſided the greateſt and moſt perfect of the divine *Æons*; and another of the female ſex, the mother of all human ſouls, dwelt in the perſon of his miſtreſs Helena, and that he came by the command of GOD upon earth, to eſtabliſh the empire of thoſe who had formed the material world, and to deliver Helena from their power and dominion.

Moſheim's Eccleſiaſtical Hiſtory vol. 1. p. 115.
Simſon's Hiſtory of the Church, p. 414.
Dupin's Church Hiſtory, vol. 2. p. 29.
Formey's Eccleſiaſtical Hiſtory, vol. 1. p. 21.

SOCINIANS, a denomination which appeared in the ſixteenth century, and embraced the opinions of Lelius Socinus, a man of uncommon genius and learning; and of Fauſtus Socinus, his nephew, who propagated his uncle's ſentiments in a public manner after his death.

The principal tenets maintained by this denomination are as follow; to which are added a few of the arguments they uſe in defence of their ſentiments.

That the holy ſcriptures are to be underſtood and explained in ſuch a manner, as to render them conformable to the dictates of reaſon.

In conſequence of this leading point in their theology, they maintain, that GOD, who is infinitely more perfect than

than man, though of a ſimilar nature in ſome reſpects, exerted an act of that power by which he governs all things; in conſequence of which, an extraordinary perſon was born of the Virgin Mary. That perſon was Jeſus Chriſt, whom God firſt tranſlated to heaven by that portion of his divine power which is called the Holy Ghoſt;* and having inſtructed him fully in the knowledge of his counſels and deſigns, ſent him again into this ſublunary world, to promulgate to mankind a new rule of life, more excellent than that under which they had formerly lived, to propagate divine truth by his miniſtry, and to confirm it by his death.

That thoſe who obey the voice of this *divine teacher*, (and this obedience is in the power of every one whoſe will and inclination leads that way) ſhall, one day, be clothed with new bodies, and inhabit, eternally, thoſe bleſſed regions, where God himſelf immediate reſides. Such, on the contrary, as are diſobedient and rebellious, ſhall undergo moſt terrible and exquiſite torments, which ſhall be ſucceeded by annihilation, or the total extinction of their being.

The above is an account of the religious tenets of Socinus, and his immediate followers. Thoſe at the preſent day, who maintain the *mere humanity of Chriſt*, differ from Socinus in many things; particularly in not paying religious worſhip to Jeſus Chriſt, which was a point that Fauſtus

* Socinus and ſome of his followers entertained a notion, of Chriſt's having been in ſome unknown time of his life, taken up perſonally into heaven, and ſent down again to the earth, which was the way in which they ſolved theſe expreſſions concerning him. John iii. 13. *No man has aſcended to heaven, but he that came down from heaven, even the Son of man, which is in heaven.* Thus Moſes who was the type of Chriſt, before the promulgation of the law, aſcended to God upon Mount Sinai. So Chriſt, before he entered on the office aſſigned him by the Father, was in conſequence of the divine counſel and agency, tranſlated into heaven, that he might ſee the things he had to announce to the world in the name of God himſelf.

tus Socinus vehemently insisted on, though he considered Christ as a man only, with divine powers conferred upon him. He supposed, that in condescension to human weakness, in order that mankind might have one of their own brethren more upon a level with them, to whom they might have recourse in their straits and necessities, Almighty God, for his eminent virtues, had conferred upon Jesus Christ, the son of Mary, some years after he was born, a high divine power, lordship, and dominion, for the government of the christian world only; and had qualified him to hear and to answer the prayers of his followers, in such matters as related to the cause of the gospel. The chief foundation on which Socinus founded the opinion of Christ's being an object of religious worship, was the declarations in the scriptures concerning the kingdom and power bestowed upon Christ; the interpretation which he put on those passages which speak of angels and heavenly powers being put under him and worshipping him; his having a knowledge of the secret thoughts of men imparted to him, and the like, which with some presumed instances of the fact, of prayer being actually made to him, he maintained to be a sufficient, though indirect signification of the divine will, that men should invoke Christ by prayer. But he constantly acknowledged, that there was no express precept for making him an object of religious worship.

Socinus allowed that the title of true God might be given to Christ; though all he meant by it was, that he had a real divine power and dominion bestowed upon him, to qualify him to take care of the concerns of Christians, and to hear and answer their prayers, though he was originally nothing more than a human creature.

There were some among the early Socinians, who disapproved and rejected the worship paid to Christ, as being without any foundation in the holy scriptures, the only rule of Christian's faith and worship.

At preſent it is agreed, both by Arians and Socinians, that the ſupreme GOD in one perſon is the only object of prayer. [See Unitarians.]

Socinus was a ſtrict Pelagian, in his ſentiments reſpecting human nature. [See Pelagians.]

This denomination differ from the Arians, in the following particulars.

The Socinians aſſert, that Chriſt was *ſimply* a *man*, and conſequently, had no exiſtence before his birth and appearance in this world.

The Arians maintain, that Chriſt was a *ſuper-angelic being*, united to a human body. That though he was himſelf created, he was the creator of all other things under GOD, and the inſtrument of all the divine communications to the patriarchs.

The Socinians ſay, that the Holy Ghoſt is the power and wiſdom of GOD, which is GOD.

The Arians ſuppoſe, that the Holy Spirit is the creature of the Son, and ſubſervient to him in the work of redemption.

For an account of the Socinian diviſions, ſee Bidelians, Budneians, and Faryonians.

Moſheim's Eccleſiaſtical Hiſtory, vol. 4. *p.*167,193,195.
Lindſey's View of the Unitarian doctrine, &c. p. 175, 176, 249, 393.
Prieſtley's Diſquiſitions, vol. 1. *p.* 376.
——— *Hiſtory of Early Opinions, vol.* 4. *p.* 233.
Toulmin's Life of Socinus.

SOLDINS. So called from their leader one *Soldin*, a Greek prieſt. They appeared about the middle of the fifth century, in the kingdoms of Saba and Godolia. They altered the manner of the ſacrifice of the maſs; their prieſts offered gold; their deacons, incenſe; and their ſubdeacons, myrrh; and this in memory of the like offerings made to the infant Jeſus by the wiſe men. Very few au-

thors mention the *Soldins*, neither do we know whether they ſtill ſubſiſt.

Broughton's Hiſtorical Library vol. 2. p. 560.

STANCARIANS, the diſciples of Francis Stancarus, profeſſor of the Hebrew tongue, and a native of Mantua in Italy.

The tenet which he moſt eagerly defended was, that Jeſus Chriſt was a Mediator, in quality of a mere man, and not in quality of GOD and man.

This denomination took its riſe in the ſixteenth century.

Broughton's Hiſtorical Library, vol. 2. p. 561.

STYLITES. So called by the Greeks ; and Sancti Columnarii, or Pillar-Saints, by the Latins. They ſtood motionleſs upon the tops of *pillars*, expreſsly raiſed for this exerciſe of their patience, and remained there for ſeveral years, amidſt the admiration and applauſe of the populace.

The inventor of this diſcipline was *Simeon*, a *Syrian*, who, in order to climb as near *heaven* as poſſible,* paſſed thirty-ſeven years of his life upon five pillars of ſix, twelve, twenty-two, thirty-ſix, and forty cubits high ; and thus acquired a moſt ſhining reputation, and attracted the veneration of all about him. Many of the inhaitants of *Syria* followed his example, through not with the ſame degree of auſterity : and this practice, which was begun in the fifth, continued in vogue till the twelfth century.

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. p. 391.
Hiſtory of Don Ignatius, vol. 1. p. 31.

SUBLAPSARIANS, an appellation given to thoſe *Calviniſts* who ſuppoſe, that the decree of predeſtination regards man as fallen, by an abuſe of that freedom which *Adam* had, into a ſtate, in which all were to be left to neceſſary and

* It is ſaid that *Simeon* imagined he ſaw an angel of light coming to him in a fiery chariot to carry him to heaven, and lifted up his foot, in order to enter the divine vehicle.

and unavoidable ruin, who were not exempted from it by predeſtination.

Doddridge's Lectures, p. 460.

SUPRALAPSARIANS, a title given to thoſe *Calviniſts* who ſuppoſe, that GOD intended to glorify his juſtice in the condemnation of ſome, as well as his mercy in the ſalvation of others; and for that purpoſe decreed, that *Adam* ſhould neceſſarily fall, and by that fall bring himſelf and his offspring into a ſtate of everlaſting condemnation.

Doddridge's Lectures. p. 460.

SWEDENBORGEANS. So called from the late Hon. Emanuel Swedenborg, who was born at Stockholm, in the year 1689.

He ſtudied, with great attention, in the academy of Upſal, and in the univerſities of England, Holland, France, and Germany. He firſt began to have his revelations in London.

He aſſerted, that on a certain night, a man appeared to him in the midſt of a ſtrong ſhining light, and ſaid, I am GOD the LORD, the Creator and Redeemer. I have choſen thee to explain to men the interior and ſpiritual ſenſe of the ſacred writings. I will dictate unto thee what thou oughteſt to write. He affirmed, that after that period, his ſpiritual ſight was opened ſo far, that he could ſee in the moſt clear and diſtinct manner, what paſſed in the ſpiritual world, and converſe with angels and ſpirits in the ſame manner as with men. Accordingly, in his treatiſe concerning heaven and hell, he relates the wonders which he ſaw in the inviſible worlds.* He aſſerts, that throughout heaven,

* In this treatiſe, Baron Swedenborg gives an account of various, and, heretofore unknown particulars, relating to the peace, the light, the order, the furniture, and apparatus of heaven, together with the forms, the functions, and even the garments of the heavenly inhabitants.

He

ven, fuch as are of like diſpoſitions and qualities are conſociated into particular fellowſhips. And ſuch as differ in theſe reſpects are ſeparated. So that every ſociety in heaven conſiſts of ſimilar members. This author maintains, that there is an intermediate ſtate for departed ſouls, which is called *the world of ſpirits;* and that very few paſs directly to heaven or hell. This is a ſtate of purification to the good; but to bad ſpirits it is a ſtate of ſeparation of all the extraneous good from the radical evil, which conſtitutes the eſſence of their nature.

Baron Swedenborg called the doctrines which he delivered, the heavenly doctrines of the New Jeruſalem. It is thus ſtyled, becauſe, according to him, the New Jeruſalem ſignifies the new church upon earth, which is now about to be eſtabliſhed by the LORD, and which is particularly deſcribed, as to its glory and excellency in Rev xxi, and many other parts of the ſacred word. The holy city, or New Jeruſalem, he interpreted as deſcriptive of a new diſpenſation of heavenly truth, breaking through and diſſipating the darkneſs, which at this day prevails on the earth.* The laws of divine order, and the economy of GOD's kingdom, providence, and operation, will be more clearly and fully underſtood; and the hearts of men will be thus opened to a nearer intercourſe with heaven; and rendered admiſſive of the purer influences of goſpel love and charity in their lives and converſation.

The following extract contains the general outlines of the moſt diſtinguiſhing articles in Baron Swedenborg's theological ſyſtem.

I.

He details to the reader his converſation with angels. He deſcribes the condition of Jews, Mahometans, Chriſtians, clergymen of every denomination, laity, &c in another world.

* Thoſe who embrace the tenets of Baron Swedenborg, have very lately begun to form themſelves into a ſeparate connexion, under the name of the New Jeruſalem Church.

I. That there is a ſpiritual ſenſe in every part of the ſcriptures—That it is owing to the ſpiritual ſenſe, that the word is divinely inſpired and holy in every ſyllable—That the literal ſenſe is the baſis the continent, and firmament of the ſpiritual and celeſtial ſenſe.

II. That there is a divine Trinity of Father, Son, and Holy Ghoſt; or, in other words, of the all begetting divinity, the divine humanity, and the divine proceeding or operation: and that this Trinity conſiſteth not of three diſtinct perſons, but is united as body, ſoul, and operation in man, in the one perſon of the Lord Jeſus Chriſt, who therefore is the GOD of heaven, and alone to be worſhipped, being Creator from eternity, Redeemer in time, and Regenerator to eternity.

III. That redemption conſiſteth not in the vicarious ſacrifice of the Redeemer, and an atonement to appeaſe the divine wrath; but in a real ſubjugation of the powers of darkneſs; in a reſtoration of order and good government to the ſpiritual world; in checking the overgrown influences of wicked ſpirits on the ſouls of men, and opening a nearer and clearer communication with the heavenly and angelic powers; in making ſalvation, which is regeneration, poſſible for all who believe on the incarnate GOD, and keep his commandments. Hence all have a capacity to be regenerated, becauſe all are redeemed.

IV. That there is an univerſal *influx* from GOD into the ſouls of men. The ſoul, upon receiving this *influx* from GOD, tranſmits it through the perceptive faculties of the mind to the body. The LORD with all his divine wiſdom, conſequently with all the eſſence of faith and charity, entereth by *influx* into every man, but is received by every man according to his ſtate and form. Hence it is, that good *influxes* from GOD are changed, by the evil nature of their recipients, into their oppoſites; good into evil, and truth into falſehood.

V. That we are placed in this world ſubject to the influences

fluences of two moſt oppoſite principles: of good, from the LORD and his holy angels; of evil, from the devil and his angels. While we live in this world, our ſpirits have their abodes in the ſpiritual world, where we are kept in a kind of ſpiritual equilibrium by the continual action of thoſe contrary powers, in conſequence of which we are at perfect liberty to turn to which we pleaſe. That without this free will in ſpiritual things, regeneration cannot be effected. If we ſubmit to GOD, we receive real life from him; if not, we receive that life from hell, which is called in ſcripture ſpiritual death.

VI. That heaven and hell are not arbitrary appointments of GOD. Heaven is a ſtate ariſing from the good affections of the heart. And hell is the neceſſary conſequence of an evil and thoughtleſs life, enſlaved by the vile affections of ſelf-love and love of the world.

Baron Swedenborg ſtrongly inculcated the obſervance of every moral virtue. And taught, that we ought to do good from a pure diſintereſted love to virtue, without a view to any other recompenſe and reward.

This author founded his doctrines on the ſpiritual ſenſe of the word of GOD, which he declared was revealed to him immediately from the LORD out of heaven, while he was reading the word. As his language is peculiar, his reaſoning cannot be abridged, ſo as to be intelligible to the generality of readers. Thoſe, who are deſirous of further information, are referred to Swedenborg's numerous and ſingular productions.

Summary View of Swedenborg's Doctrine, p. 12, 13, 18, 24, 49, 81, 90, 91.
Swedenborg's Treatiſe concerning the New Jeruſalem, p. 28, 34.
———————— *Heaven and Hell, p.* 2, 4, 5.
———————— *Influx, p.* 6, 23, 29.

SYNCRETISTS, a name given to the followers of Calixtus. [See Calixtins.]

SYNERGISTS.

SYNERGISTS. So called from the Greek συνεργεια, which ſignifies *co-operation*. Hence this name was given to thoſe in the ſixteenth century, who denied that GOD was the ſole agent in the converſion of ſinful man, and affirmed that man co-operated with divine grace in the accompliſhof this ſalutary purpoſe.

Moſheim's Eccleſiaſtical Hiſtory, vol. 4. p. 40.

TABORITES, a denomination in the fifteenth century; ſo called from a mountain well known in ſacred hiſtory. They not only inſiſted upon reducing the religion of Jeſus to its primitive ſimplicity, but required alſo that the ſyſtem of eccleſiaſtical government ſhould be reformed in the ſame manner; the authority of the Pope deſtroyed; the form of divine worſhip changed. They demanded, in a word, the erection of a new church, a new hierarchy, in which Chriſt alone ſhould reign, and all things ſhould be carried on by a divine direction and impulſe.

The famous *John Ziſca*, a Bohemian knight, was the leader of this denomination. They maintained, that it was lawful to perſecute and extirpate, with fire and ſword, the enemies of the true religion: and ſome of the principal doctors among the *Taborites*, ſuch as Martin Loquis and his followers, flattered themſelves that Chriſt would deſcend in perſon upon earth, armed with fire and ſword, to extirpate falſe opinions in religion, and purify the church from its multiplied corruptions. Soon after, however, this denomination abandoned the doctrines which, upon ſerious examination, they found to be inconſiſtent with the ſpirit and genius of the goſpel. The *Taborites*, thus new modelled, were the ſame with thoſe *Bohemian brethren*, who joined Luther and his ſucceſſors at the Reformation; and of

whom

whom there are at this day many of the defcendants and followers in Poland, and other countries.

Moſheim's Eccleſiaſtical Hiſtory, vol. 3. p. 260, 262, 263, 264.
Gilpin's Life of Ziſca, p. 296.

TANQUELINIANS. So called from Tanquelinus, who formed a numerous denomination in Brabant and Antwerp, in the twelfth century. He treated with contempt the external worſhip of GOD, the ſacrament of the *Lord's ſupper*, and the rite of *baptiſm*; and held clandeſtine aſſemblies, to propagate his opinions. He declaimed againſt the vices of the clergy with vehemence and intrepidity.

Moſheim's Eccleſiaſtical Hiſtory, vol. 2. p. 448, 449.

TATIANITES, a denomination in the ſecond century; ſo called from their leader Tatian, a diſciple of *Juſtin Martyr*.

They were however more frequently diſtinguiſhed by the names of Encratites, or Continents; Hydroparaſtates, or Drinkers of Water; Apotactites, or Renouncers.

[For an account of the ſentiments of this denomination, ſee Encratites.]

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. p. 180.

THEODOSIANS. [See Angelites.]

THEOPASCHITES, a denomination in the fifth century, which derive their name from the Greek of Θεος, GOD, and πασχω, to ſuffer.

One Peter, ſurnamed Fullo, was the author of this denomination. He held a doctrine oppoſite to that of *Niſterius*, viz. that Chriſt had but one *nature*, which was the *divine*, and, conſequently, that this *divine nature* ſuffered.

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. p. 417.
Prieſtley's Hiſtory of Early Opinions, vol. 4. p. 262.

TRASKITES,

TRASKITES, a denomination which arose in the year 1634. They derived their name from Mr. *John Traske*. His opinions were similar to the Sabbatarians. [See Sabbatarians.]

Pagit's Hereſiography, p. 135.

TRIFORMIANI, a denomination which appeared about the year 408; so called from the Latin *tria forma*. They maintained, that the *Divine nature* was one and the same in *three persons* together, but imperfect in the *several persons*.

Hearne's Ductor Hiſtoricus, vol. 2. *p.* 170.

TRINITARIANS, a name applied to all who profess to believe the doctrine of the Trinity, in opposition to Arians and Socinians, who are called Unitarians, and Anti-Trinitarians. The following is a brief account of the most celebrated of the opinions among the moderns concerning this doctrine.

Dr. Waterland, Dr. Ab. Taylor, and the rest of the Athanasians, assert three proper distinct persons, entirely equal to, and independent upon each other, yet making but one and the same being. And though there may appear many things inexplicable in this scheme, yet it is to be charged to the weakness of our understandings, and not to the absurdity of the doctrine itself. [See Athanasians.]

Mr. Baxter seems, as some of the school-men did, to have thought the three divine persons to be one and the same GOD, understanding, willing, and beloved by himself, or wisdom, power, and love; which he thinks illustrated by the three essential formalities, as he calls them, in the soul of man, viz. vital active power, intellect, and will; and in the sun, motion, light, and heat.

Mr. Howe seems to suppose, that there are three distinct eternal spirits, or distinct intelligent hypostases, each having his own distinct, singular, intelligent nature; united in

ſuch an inexplicable manner, as that, upon account of their perfect harmony, conſent, and affection, to which he adds their mutual ſelf-conſciouſneſs, they may be called the one GOD, as properly different, corporeal, ſenſitive, and intellective natures united, may be called one man.

Dr. Thomas Burnet maintains one ſelf-exiſtent, and two dependent beings, but aſſerts, that the two latter are ſo united to, and inhabited by the former, that by virtue of that union, divine perfections may be aſcribed, and divine worſhip paid to them.

Dr. Wallis thought the diſtinctions in the Trinity were only modal, which ſeems to have been Archbiſhop Tillotſon's opinion.

Biſhop Pearſon, with whom biſhop Bull, and Dr. Owen alſo agree, is of opinion, that though GOD the Father is the fountain of the Deity, the whole divine nature is communicated from the Father to the Son, and from both to the Spirit, yet ſo as that the Father and Son are not ſeparate nor ſeparable from the divinity, but do ſtill exiſt in it, and are moſt intimately united to it.

Some of the arguments which are made uſe of by Trinitarians in general, are inſerted in the article Athanaſians.

A particular defence of the above mentioned ſchemes cannot be compriſed in the narrow limits of this work. Thoſe who are deſirous to ſee thoſe opinions defended, are referred to the advocates of thoſe various ſyſtems.

For an account of Dr. Clarke and Dr. Watts's ſentiments concerning the Trinity, [ſee Pre-exiſtents.]

Doddridge's Lectures, p. 402, 403.
Baxter's Works, vol. 2. *p.* 132.
Howe's Works, vol. 2. *p.* 560.
Bull's Sermons, vol. 4. *p.* 829.
Pearſon on the Creed, p. 134.
Owen on Hebrews, p. 53, 54,
Tillotſon's Works, p. 492.
Taylor on the Trinity.

TRITHEISTS,

TRITHEISTS, a denomination in the ſixth century, whoſe chief was John Aſcuſnage, a Syrian philoſopher, and at the ſame time a Monophyſite. This man imagined in the Deity three natures, or ſubſtances, abſolutely equal in all reſpects, and joined together by no common *eſſence:* to which opinion his adverſaries gave the name of Tritheiſm from the Greek of τρεις three, and θεος GOD. One of the warmeſt defenders of this doctrine was John Philoponus, an Alexandrian philoſopher, and grammarian of the higheſt reputation; and hence he was conſidered by many, as the author of this ſect, whoſe members have conſequently derived from him the title of Philoponiſts.

This denomination was divided into two parties, the Philoponiſts, and the Cononites; but they differed only concerning the doctrine of the *reſurrection*. Philoponus maintained, that the *form* as well as the *matter* of all bodies was *generated* and *corrupted*, and that both therefore were to be reſtored in the *reſurrection*.

[See Cononites, for an account of the tenets of that denomination.]

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. *p.* 473.
Barclay's Dictionary. [*See Tritheiſts.*]

TURLUPINS, a denomination which appeared about the year 1372. Their principle ſcene was in Savoy and Dauphiny.

They taught, that when a man is arrived at a certain ſtate of perfection, he is freed from all ſubjection to the divine law. They often went naked: and they allowed of no prayer to GOD but mental. John Dabantonne was the author of this denomination. Some think they were called Turlupins, becauſe they uſually abode in places expoſed to wolves, *lupi*. They called themſelves the *Fraternity of the poor*.

Broughton's Hiſtorical Library, vol. 2. *p.* 474.
Dufreſnoy's Chronological Tables, vol. 2. *p.* 243.

VALENTINIANS,

VALENTINIANS, a branch of the Gnoſtics, which ſprang up in the ſecond century; ſo called from their leader Valentinus. Their principles were, generally ſpeaking, the ſame with the Gnoſtics, whoſe name he aſſumed, yet in many things he entertained opinions peculiar to himſelf. He placed, for inſtance, in the *Pleroma*, (ſo the Gnoſtics called the habitation of the *Deity*) thirty *Æons*, of which the one half were male, and the other female. To theſe he added four others, which were of neither ſex, viz. *Horus*, who guarded the borders of the *Pleroma*, *Chriſt*, the *Holy Ghoſt*, and *Jeſus*. The youngeſt of the *Æons*, called *Sophia*, (i. e. wiſdom) conceived an ardent deſire of comprehending the nature of the *Supreme Being*, and by the force of this propenſity, brought forth a daughter, named *Achamoth*. *Achamoth* being exiled from the *Pleroma*, fell down into the rude and undigeſted maſs of matter, to which ſhe gave a certain arrangement; and by the aſſiſtance of *Jeſus*, produced the *Demiurge*, *the Lord and Creator of all things*. This *Demiurge* ſeparated the ſubtle or animal matter from that of the groſſer, or more terreſtrial kind. Out of the former he created the ſuperior world, or the viſible heavens; and out of the latter he formed the inferior world, or this terraqueous globe. He alſo made man, in whoſe compoſition the ſubtle, and alſo the groſſer matter were both united, and that in equal portions; but *Achamoth*, the mother of *Demiurge*, added to theſe two ſubſtances, of which the human race was formed, a ſpiritual and celeſtial ſubſtance.

The creator of this world, according to *Valentinus*, arrived, by degrees, to that pitch of arrogance, that he either imagined himſelf to be GOD alone, or, at leaſt, was deſirous that mankind ſhould conſider him as ſuch. For this purpoſe, he ſent forth prophets to the Jewiſh nation, to declare his claim to the honor which is due to the Supreme Being; and

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in this alſo the other angels, who preſide over the different parts of the univerſe, immediately ſet themſelves to imitate his ambition. To chaſtiſe this lawleſs arrogance of *Demiurge*, and to illuminate the minds of rational beings with the knowledge of the true and ſupreme Deity, Chriſt appeared upon earth, compoſed of an animal and ſpiritual ſubſtance, and clothed, moreover, with an aerial body. This Redeemer paſſed through the womb of Mary, as the pure water flows through the untainted conduit. Jeſus, one of the ſupreme *Æons*, was ſubſtantially united to him, when he was baptized by John in the waters of Jordan. The creator of the world, when he perceived the foundations of his empire were ſhaken by this divine man, cauſed him to be apprehended, and nailed to the croſs. But before Chriſt ſubmitted to this puniſhment, not only Jeſus, the *Son* of GOD, but alſo the rational ſoul of Chriſt, aſcended up on high; ſo that only the animal ſoul, and the etherial body, ſuffered crucifixion. Thoſe who abandoning the ſervice of falſe deities, and the worſhip of the GOD of the Jews, live according to the precepts of Chriſt, and ſubmit the animal and ſenſual ſoul to the diſcipline of reaſon, ſhall be truly happy. Their rational, and alſo their ſenſual ſouls ſhall aſcend to thoſe glorious ſeats of bliſs which border on the *Pleroma*. And when all the parts of the divine nature, or all ſouls are purified thoroughly, and ſeparated from *matter*, then a raging fire, let looſe from its priſon, ſhall ſpread its flames throughout the univerſe, and diſſolve the frame of this corporeal world.

The denomination of the Valentinians was divided into many branches. [See Ptolemattes, Secundians, and Heracleonites.]

Moſheim's Eccleſiaſtical Hiſtory, vol. 1. p. 185, 186, 187, 188.

VANISTS. So called from Sir *Henry Vane*, who was appointed Governor of New-England in the year 1636; and is ſaid to have been at the head of that party, in New-England,

England, who were charged with maintaining Antinomian tenets. [See Antinomians.]

Calamy's Abridgment, vol. 1. p. 98.

UBIQUITARIANS, a denomination which derived their name from their maintaining, that the body of Jeſus Chriſt is *ubique* every where, and in every place.

Brentius is ſaid to have firſt advanced this ſentiment, about the year 1560. The Ubiquitarians were not quite agreed among themſelves: ſome holding, that Jeſus Chriſt, even during his mortal life, was every where; and others dating the ubiquity of his body from the time of his aſcenſion only.

Broughton's Hiſtorical Dictionary, vol. 2. p. 481.

UCKEWALLISTS, a ſect which derives its denomination from Uke-Walles, a native of Frieſland, who publiſhed his ſentiments in the year 1637. He entertained a favorable opinion of the eternal ſtate of Judas, and the reſt of Chriſt's murderers. To give an air of plauſibility to this ſentiment, he invented the following hypotheſis—That the period of time which extended from the birth of Chriſt to the deſcent of the Holy Ghoſt, was a time of deep ignorance and darkneſs; during which, the Jews were void of light, and entirely deſtitute of divine ſuccour; and that, of conſequence, the ſins and enormities which were committed during this interval, were in a great meaſure excuſable, and could not merit the ſevereſt diſplays of the divine juſtice.

This denomination ſtrictly adhere to the doctrine and diſcipline of the primitive *Mennonites*. The ceremony of waſhing the feet of ſtrangers, who come within the reach of their hoſpitality, they eſteem a right of divine inſtitution.

Moſheim's Eccleſiaſtical Hiſtory, vol. 5. p. 48, 49.

VERSCHORISTS, a Dutch denomination, which derived its denomination from Jacob Verſchoor, a native of Fluſhing, who publiſhed his ſentiments in the year 1680.

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The religious tenets of this denomination reſemble the Hattemiſts, in moſt points. [See Hattemiſts.]

Moſheim's Eccleſiaſtical Hiſtory, vol 4. p. 552.

UNITARIANS, a name given to the *Anti-Trinitarians;* the *Socinians* are alſo ſo called. The term is very comprehenſive, and is applicable to a great variety of perſons, who, notwithſtanding, agree in this common principle, that there is *no diſtinction in the divine nature.*

Moſheim's Eccleſiaſtical Hiſtory, vol. 5. p. 58.

UNITARIANS. Thoſe who are commonly called Socinians, claim an excluſive right to this title: as holding the unity of GOD in the ſtricteſt ſenſe, to the excluſion of Jeſus Chriſt, and of every other perſon whatever, from being named or compared with the ſupreme Father, as equal to him, or any thing but dependent on him, who is *the bleſſed and only Potentate, the King of Kings, and Lord of Lords.*

The capital article in the religious ſyſtem of this denomination is, that *Chriſt was a mere man.* But they conſider him as the great inſtrument in the hands of GOD, of reverſing all the effects of the fall; as the object of all the prophecies from Moſes to his own time; as the great bond of union to virtuous and good men, who, as Chriſtians, make one body, in a peculiar ſenſe; as introduced into the world without a human father;* as having communications with GOD,

* Dr. Prieſtley, in his Hiſtory of the Early Opinions concerning Chriſt, calls in queſtion the doctrine of Chriſt's *miraculous conception.* He diſputes the authenticity of the introductory chapters to Matthew and Luke: becauſe Mark and John do not give the leaſt hint of a *miraculous conception*, and yet, if any part of the hiſtory required to be authenticated, it was this. He thinks it is probable, that the goſpel of St. Matthew was written in Hebrew; and as the two firſt chapters, were not in the Ebionite copies of the goſpel, he takes it for granted, they were not written by Matthew, but prefixed to his goſpel afterwards. He ſuppoſes,

GOD, and ſpeaking and acting from GOD, in ſuch a manner as no other man ever did ; and therefore having the *form of* GOD, and being the *Son of* GOD, in a manner peculiar to himſelf ; as the means of ſpreading divine and ſaving knowledge to all the world of mankind ; as under GOD the head of all things to his church ; and as the LORD *of life*, having power and authority from GOD, to raiſe the dead, and judge the world at the laſt day.

They ſuppoſe, that the great object of the whole ſcheme of revelation was, to teach men how to live here, ſo as to be happy hereafter ; and that the particular doctrines there taught, as having a connexion with this great object, are thoſe of the *unity of* GOD, his univerſal preſence and inſpection,

ſuppoſes, that Marcion's copy of Luke's goſpel, which begins at the third chapter, was genuine. But admitting, that the introductory chapters of Matthew and Luke were written by them, this learned divine ſuppoſes, that the evidence of the goſpel hiſtory, is exactly ſimilar to that of any other credible hiſtory depending upon human teſtimony ; and that the ſcriptures were written without any particular inſpiration, by men who wrote according to the beſt of their knowledge, and who, from their circumſtances, could not be miſtaken with reſpect to the greater facts of which they were proper witneſſes ; but, like other men ſubject to prejudice, might be liable to adopt an haſty and ill grounded opinion concerning things, which did not come within the compaſs of their knowledge. Dr. Prieſtley ſays, that though there are but few, who diſbelieve the miraculous conception, he ſuppoſes, there have always been ſome, and thoſe men of learning and character among Chriſtians ; and that, to his certain knowledge, the number of ſuch is increaſing, and ſeveral of them think it a matter of great importance, that a doctrine which they regard as a diſcredit to the chriſtian ſcheme, ſhould be exploded.

This learned divine will not admit, that Chriſt was either infallible or impeciable. Thoſe paſſages of ſcripture, which declare, *he knew no ſin*, &c. he ſuppoſes to have the ſame meaning with John iii. 9.

tion, his placability to repenting ſinners, and the certainty of a life of retribution after death.*

Thus this denomination argue againſt the *divinity* and *pre-exiſtence* of Chriſt.

The ſcriptures contain the cleareſt and moſt expreſs declarations, that there is but one GOD; without ever mentioning any exception in favor of a Trinity, or guarding us againſt being led into any miſtake by ſuch general and unlimited expreſſions. Exod. xx. 3. *Thou ſhalt have no other* GOD *but me.* Deut. vi. 4. Mark xii. 20. 1 Cor. viii. 6. Eph. iv. 5.

It is the uniform language of the ſacred books of the Old Teſtament, that one GOD, without any aſſiſtant, either equal or ſubordinate to himſelf, made the world, and all things in it, and that this one GOD continues to direct all the affairs of men. The firſt book of Moſes begins with reciting all the viſible parts of the univerſe, as the work and appointment of GOD:

In the ancient prophetic accounts, which preceded the birth of Chriſt, he is ſpoken of as a man, as a human creature, highly favored of GOD, and gifted with extraordinary powers from him, and nothing more. He was foretold, Gen. xxii. 8, to be of *the ſeed of Abraham.* Deut. xviii. *A prophet like unto Moſes.* Pſalm cxxvii. 11. *Of the family of David, &c.*

As a man, as a prophet, though of the higheſt order, the Jews conſtantly and uniformly looked for their Meſſiah.

Chriſt never claimed any honor, nor reſpect on his own account, nor as due to himſelf, as a perſon only inferior to the moſt high GOD; but ſuch as belonged only to a pro-

 phet,

* They ſuppoſe, that to be a Chriſtian, implies nothing more, than the belief that Chriſt and his apoſtles, as well as all preceding prophets, were commiſſioned by GOD, to teach what they declare they received from him, the moſt important article of which is the doctrine of a reſurrection to immortal life.

phet, an extraordinary meſſenger of GOD, to liſten to the meſſage and truths, which he delivered from him.

He in the moſt deciſive terms declares the LORD GOD to be one perſon, and ſimply excluſive of all others, to be the ſole object of worſhip. He always prayed to the one GOD, as his GOD and Father. He always ſpoke of himſelf as receiving his doctrine and power from him; and again and again diſclaimed having any power of his own. John v. 19. *Then anſwered Jeſus and ſaid unto them, verily, verily, I ſay unto you, the Son can do nothing of himſelf.* John xiv. 10. *The words, which I ſpeak unto you, I ſpeak not of myſelf, but the Father that dwelleth in me, he doth the works.*

He directed men to worſhip the Father, and never let fall the leaſt intimation, that himſelf, or any other perſon whomſoever, was the object of worſhip. See Luke xi. 1, 2. Matt. iv. 10. He ſays, John xvi. 23. *And in that day, ye ſhall aſk me nothing; verily, verily, I ſay unto you, whatſoever ye ſhall aſk the Father in my name, he will give it you.*

Chriſt cannot be that GOD to whom prayer is to be offered, becauſe he is the high prieſt of that GOD to make interceſſion for us. Acts vii. 25.

And if Chriſt be not the object of prayer, he cannot be either GOD, or the Maker and Governor of the world under GOD.

The apoſtles, to the lateſt period of their writings, ſpeak the ſame language; repreſenting the Father as the only true GOD, and Chriſt as a man, the ſervant of GOD, who raiſed him from the dead, and gave him all the power of which he is poſſeſſed, as a reward for his obedience. Acts ii. 22, the apoſtle Peter calls Chriſt, *a man approved of* GOD, &c. And Acts xvii, the apoſtle Paul calls him, *the man whom* GOD *has ordained.* 1 Tim. ii. 5. *There is one* GOD, *and*

and one mediator between GOD *and man, the man Chriſt Jeſus.* Had the apoſtle Paul conſidered Chriſt as being any thing more than a *man*, with reſpect to his *nature*, he could never have argued with the leaſt propriety or effect, *that as by man came death, ſo by man, came alſo the reſurrection of the dead.* For it might have been replied, that by man came death, but not by man, but by GOD, or the creator of the world under GOD, came the reſurrection from the dead.

The apoſtles directed men to pray to GOD the Father only. Acts iv. 24. Rom. xvi. 27, &c.

This denomination maintain, that repentance and a good life are of themſelves ſufficient to recommend us to the divine favor. And that nothing is neceſſary to make us in all ſituations the objects of his favor, but ſuch moral conduct as he has made us capable of.

That Chriſt did nothing by his death, or in any other way, to render GOD kind and merciful to ſinners; or rather, that GOD is of his own accord diſpoſed to forgive men their ſins, without any other condition than the ſinners repentance, is declared by the Almighty himſelf conſtantly and expreſsly in the Old Teſtament, and never contradicted in the New. Iſai. lv. 7. *Let the wicked forſake his way, and the unrighteous man his thoughts; and let him return unto the* LORD, *and he will have mercy upon him, and to our* GOD, *and he will abundantly pardon.* See alſo Ezek. xvii. 27.

This moſt important doctrine of the efficacy of repentance alone, on the part of the ſinner, as ſufficient to recommend him to pardon with GOD, is confirmed by Chriſt himſelf. Matt. vi. 12. *If ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you.*

But above all, the beautiful and affecting parable of the prodigal ſon, Luke xv, is moſt deciſive, that repentance is all our heavenly Father requires to reſtore us to his favor.

The

The Unitarians of all ages have adopted the ſentiments of Pelagius with reſpect to human nature.

Prieſtley's Eccleſiaſtical Hiſtory, vol. 1. p. 143.
——— *Hiſtory of Early Opinions, vol. 1. p. 10, 51. vol. 3. p. 7, 8, 27. vol. 4. p. 67.*
——— *Corruptions of Chriſtianity, vol, 1. p. 135.*
——— *Diſquiſitions. vol. 1. p. 376.*
——— *Inſtitutes, vol. 2. p. 281.*
——— *Appeal, p. 19, 47.*
——— *Theological Repoſitory, vol. 4. p. 20, 436.*
Lindſey's View of the Unitarian doctrine, &c. p. 355.
——— *Vindiciæ Prieſtleianæ, p. 223, 226, 227.*
——— *Apology, p. 186.*
——— *Anſwer to Robinſon's Plea.*

UNITARIANS. Thoſe Chriſtians, who believe there is but one GOD, and one object of religious worſhip; and that this one GOD is the Father only, and not a Trinity conſiſting of Father, Son, and Holy Ghoſt. They may, or may not believe in Chriſt's *pre-exiſtence*. This term is thus defined by the celebrated Dr. Price, and applied by him, to what he calls a middle ſcheme between Athanaſianiſm and Socinianiſm. His plan, and a few of the arguments he brings to ſupport it, may therefore be inſerted under this appellation.

It teaches, that Chriſt deſcended to this earth, from a ſtate of pre-exiſtent dignity; that he was in the beginning with GOD, and that by him GOD made the world; and that by a humiliation of himſelf which has no parallel, and by which he has exhibited an example of benevolence, that paſſes knowledge, he took on him fleſh and blood, and paſſed through human life, enduring all its ſorrows, in order to bleſs and ſave a ſinful race. By delivering himſelf up to death, he acquired the power of delivering us from death. By offering himſelf a ſacrifice on the croſs, he vindicated the honor of thoſe laws which ſinners had broken, and rendered the exerciſe of favor to them conſiſtent with the ho-

lineſs

lineſs and wiſdom of GOD's government; and by his reſurrection from the dead, he proved the efficacy and acceptableneſs of his ſacrifice. Chriſt not only declared, but obtained the availableneſs of repentance to pardon; and became, by his interpoſition, not only the conveyer, but the author and means of our future immortality.* This was a ſervice ſo great, that no meaner agent could be equal to it; and in conſequence of it, offers of full favor are made to all.

No human being will be excluded from ſalvation, except through his own fault; and every truly virtuous man, from the beginning to the end of time, let his country, or religion be what it will, is made ſure of being raiſed from death, and being made happy forever. In all this the ſupreme Deity is to be conſidered as the firſt cauſe, and Chriſt as his gift to fallen man; and as acting under that eternal and ſelf-exiſtent Being, compared with whom no other being is either great or good, and *of whom, and through whom, and to whom are all things.*

Our learned author argues in this manner, to prove the *pre-exiſtence* of Chriſt.†

The hiſtory of our Saviour, as given in the New Teſtament, and the events of his life and miniſtry, anſwer beſt to the opinion of the ſuperiority of his nature. Of this kind are his introduction into the world by a miraculous conception; the annunciations from heaven at his baptiſm and transfiguration, proclaiming him the Son of GOD, and ordering all to hear him; his giving himſelf out as come from

* Our learned author conſiders the deſtruction of being, as the main circumſtance in the puniſhment of the wicked.

† Previons to this, our author brings arguments to prove, that there is one ſupreme GOD, and one object of religious worſhip. Theſe are omitted, as the principal texts which are made uſe of to prove the inferiority of Chriſt to GOD the Father, are inſerted in the Arian plan. The arguments here brought, are only ſuch as diſtinguiſh this denomination from the Socinians.

from GOD, to ſhed his blood for the remiſſion of ſins; his perfect innocence and ſinleſs example; the wiſdom by which *he ſpake as never man ſpake;* his knowledge of the hearts of men; his intimations that he was greater than Abraham, Moſes, David, or even angels; thoſe miraculous powers by which, with a command over nature, like that which firſt produced it, he ordered tempeſts to ceaſe, and gave eyes to the blind, limbs to the maimed, reaſon to the frantic, health to the ſick, and life to the dead; his ſurrender of himſelf to the enemies, who took away his life, after demonſtrating, that it was his own conſent gave them their power over him; the ſigns which accompanied his ſufferings and death; his reſurrection from the dead, and triumphant aſcenſion into heaven.

There are in the New Teſtament, expreſs and direct declarations of the pre-exiſtent dignity of Chriſt. John i. 1. compared with the 14th verſe, *In the beginning was the Word, and the Word was with* GOD, *&c. And the Word was made fleſh, and dwelt among us.* John iii. 13, *No one has aſcended up into heaven, but he that came down from heaven; even the Son of man who is in heaven.* John vi. 61, *What if you ſhall ſee the Son of man aſcend up where he was before.* John viii. 58, *Before Abraham was, I am.* See alſo, John xvii. 5. 2 Cor. viii. 9. Phil. ii. 5, and following verſes.

There remain to be quoted, the texts which mention the creation of the world by Jeſus Chriſt. In Heb i. 2, we read, that GOD *who in former times, ſpoke to the fathers by the prophets, hath in theſe laſt times, ſpoken to us by his Son, whom he hath appointed the heir of all things; by whom alſo he made the worlds.* John i. 3 10. Col. i. 16.*

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* According to our author, the formation of the world by Chriſt, does not imply *creation from nothing*, that probably being peculiar to almighty power, but only an arrangement of things into their preſent order; and the eſtabliſhment of that courſe of nature to which we are witneſſes. Chriſt is not the original creator, but only GOD's miniſter in creating.

The doctrine of GOD's forming the world by the agency of the Meſſiah, gives a credibility to the doctrine of his interpoſition to ſave it, and his future agency in new creating it; becauſe it leads us to conceive of him, as ſtanding in a particular relation to it, and having an intereſt in it.

The doctrine of Chriſt's *ſimple humanity*, when viewed in connexion with the ſcripture account of his exaltation, implies an inconſiſtency and improbability, which falls little ſhort of an impoſſibility. The ſcriptures tell us, that Chriſt, after his reſurrection, became Lord of the dead and living; that he had all power given him in heaven and earth; that angels were made ſubject to him; that he is hereafter to raiſe the dead, and judge the world, and finiſh the ſcheme of the divine moral government with reſpect to the earth, by conferring eternal happineſs on all the virtuous, and puniſhing the wicked with everlaſting deſtruction. Can it be believed that a mere man could be advanced at once ſo high as to be above angels, and to be qualified to rule and judge the world? Do not all things riſe gradually, one acquiſition laying the foundation of another; and perhaps, for higher acquiſitions? The power in particular, which the ſcriptures teach us Chriſt poſſeſſes, of raiſing to life all who have died, and all who will die, is equivalent to the power of creating a world. How inconſiſtent is it, to allow that he is to reſtore and new create this world, and yet to deny he might have been GOD's agent in originally forming it.

This plan coincides with the foregoing Unitarian ſyſtem, in rejecting the Trinity of the Godhead, the divinity of Chriſt, his being a proper object of prayer; the imputation of Adam's ſin to his poſterity; and ſuch a total corruption of our natures by original ſin, as deprives us of free will, and ſubjects us before we have committed actual ſin, to the diſpleaſure of GOD, and future puniſhment; and alſo in rejecting *abſolute predeſtination*, *particular redemption*, *irreſiſtible grace*, and *juſtification by faith alone*.

It differs from the foregoing in two reſpects.

I. In aſſerting Chriſt to have been more than any human being.

II. In aſſerting, that he took upon him human nature for a higher purpoſe, than merely revealing to mankind the will of GOD, and inſtructing them in their duty, and in the doctrines of religion.

Price's Sermons, p. 153, 154, 167, 176, 177, 181, 182, 184, 185, 187, 190, 191, 192.

——— *Diſſertations, p.* 134.

UNITARIANS. The celebrated Dr. Prieſtley calls thoſe *Philoſophical Unitarians*, who, in the early ages of Chriſtianity, explained the doctrines concerning Chriſt, according to the principles of the philoſophy of thoſe times. As the ſun was ſuppoſed to emit rays, and draw them into himſelf again, ſo the *Divine Being*, of whom they imagined the ſun to be an image, they likewiſe ſuppoſed, emitted a kind of *efflux*, or *divine ray*, to which they ſometimes gave the name of *Logos*, which might be attached to any particular ſubſtance, or perſon, and then be drawn into the *Divine Being* again. They ſuppoſed, that the union between this divine *Logos*, and the man Chriſt Jeſus, was only temporary. For they held that this divine *efflux*, which like a beam of light from the ſun, went out of GOD, and was attached to the perſon of Chriſt, to enable him to work miracles while he was on earth, was drawn into GOD again, when he aſcended into heaven, and had no more occaſion to exert a miraculous power.

Some of them might go ſo far as to ſay, that ſince this ray was properly divine, and the divinity of the Father, Chriſt, who had this divine ray within him, might be called GOD, but by no means different from the Father. They are moreover charged with ſaying, that the Father, being in Chriſt, ſuffered and died in him alſo, and from this they got the name of Patripaſſians alſo. This denomination

may

may be applied to the Sabellians, Monarchians, and others. [See Sabellians, Monarchians, Noetians, &c.]

Prieſtley's Hiſtory of Early Opinions, vol. 3. p. 376. vol. 4. p. 279.

——— *Eccleſiaſtical Hiſtory, vol. 1. p. 296, 297.*

UNIVERSALISTS. The ſentiment which has acquired its profeſſors this appellation, was embraced by *Origen* in the third century; and in more modern times by Chevalier *Ramſay*, Dr. *Cheyne*, Mr. *Hartley*, and others. The plan of *univerſal ſalvation*, as exhibited by a *learned divine* of the preſent day, who, in a late performance, entitled, *The ſalvation of all men*, has made ſeveral additions to the ſentiments of the above mentioned authors, is as follows.

That the ſcheme of revelation has the happineſs of all mankind lying at bottom, as its great and ultimate end; that it gradually tends to this end; and will not fail of its accompliſhment, when fully completed. Some, in conſequence of its operation, as conducted by the *Son of* GOD, will be diſpoſed and enabled, in this preſent ſtate, to make ſuch improvements in virtue, the only rational preparative for happineſs, as that they ſhall enter upon the enjoyment of it in the next ſtate. Others, who have proved incurable under the means which have been uſed with them in this ſtate, inſtead of being happy in the next, will be awfully miſerable; not to continue ſo finally, but that they may be convinced of their folly, and recovered to a virtuous frame of mind: and this will be the effect of the future torments upon many; the conſequence whereof will be their ſalvation, they being thus fitted for it. And there may be yet other ſtates, before the ſcheme of GOD may be perfected, and mankind univerſally cured of their moral diſorders, and in this way qualified for, and finally inſtated in, eternal happineſs. But however many ſtates ſome of the individuals of the human ſpecies may paſs through, and of however long continuance they may be, the whole is intended to ſubſerve the grand deſign of *univerſal happineſs*, and will finally ter-

minate in it ; infomuch, that the *Son of* GOD and *Saviour of men*, will not deliver up his truſt into the hands of the *Father*, who committed it to him, till he has diſcharged his obligations in virtue of it ; having finally fixed all men in heaven, when GOD will be *All in All*.

A few of the arguments made uſe of in defence of this ſyſtem, are as follow.*

I. Chriſt died not for a ſelect number of men only, but for mankind *univerſally*, and without *exception* or *limitation*.

For the ſacred writers are ſingularly emphatical in expreſſing this truth. They ſpeak not only of Chriſt's "*dying for us*," "*for our ſins*," "*for ſinners*," "*for the ungodly*," "*for the unjuſt*;" but affirm, in yet more extenſive terms, that "*he died for the world*," for "*the whole world*." See 1 Theſſ. v. 10. 1 Cor. xv. 3. Rom. v. 6, 8. 1 Pet. iii. 18. John i. 29. iii. 16. 17. 1 John. ii. 2. Heb. ii. 9, and a variety of other paſſages.

If Chriſt died for all, it is far more reaſonable to believe, that the whole human kind, in conſequence of his death, will finally be ſaved, than that the greateſt part of them ſhould periſh. More honor is hereby reflected on GOD ; greater virtue is attributed to the blood of Chriſt ſhed on the croſs ; and inſtead of dying in vain, as to any real good which will finally be the event, with reſpect to the greateſt part of mankind, he will be made to die to the beſt and nobleſt purpoſe, even the eternal happineſs of a whole world of intelligent and moral beings.

II. It is the purpoſe of GOD, according to his good pleaſure, that mankind *univerſally*, in conſequence of the death

* The learned author of the performance, whence theſe arguments are extracted, has illuſtrated the paſſages of ſcripture quoted, by critical notes on the original language ; and by ſhewing their analogy to other paſſages in the inſpired writings. Thoſe who would form a juſt idea of the arguments muſt conſult the work itſelf.

death of his Son Jesus Christ, shall *certainly* and *finally be saved.*

The texts which ascertain this, are those which follow: *First.*—Rom. v. 12th to the end. There *Adam* is considered as the source of damage to mankind *universally*: And Christ on the other hand, as a like source of advantage to the same mankind; but with this observable difference, that the advantage on the side of Christ *exceeds, overflows, abounds*, beyond the damage on the side of Adam; and this to *all mankind.* The 15th, 16th, and 17th verses are absolutely unintelligible upon any other interpretation.

Another text to the purpose of our present argument, we meet with in Rom. viii. from the 19th to the 24th verse. On the one hand it is affirmed of the *creature*, that is, of *mankind in general*, that they are *subjected to vanity*, that is, the imperfections and infelicities of a vain mortal life here on earth. On the other hand it is positively affirmed of the *creature*, or *mankind in general*, that they were not subjected to this vanity, *finally* and *forever*, but *in consequence of hope*, not only that they should be delivered from this *unhappy subjection*, but instated in *immortal glory*, as GOD's *sons.*

Another text to this purpose occurs in Col. i. 19, 20. *For it pleased the Father, that in him should all fulness dwell; "and (having made peace through the blood of the cross) by him to reconcile" all things unto himself*, &c.* And in this epistle, ii. chap. 9 verse, the *apostle*, speaking of Christ, says, "*in him dwelleth all the fulness of the Godhead bodily*," that is, he is the glorious *person* in whom GOD has *really lodged*," and through

* Our *author* paraphrases these texts in the following manner, "It pleased the Father that all *communicable fulness* should be lodged in his Son Jesus Christ, and *by him* as his *great agent*, (having prepared the way for it by his blood shed on the cross) to *change back again all things to himself*; I say *by him* it pleased the Father to *change the state* of this *lower world*, of *the men*, and the *things of it*, whether they be on *the earth*, or in *the heaven* that encompasses it.

through whom he will actually communicate all the *fulneſs* wherewith he intends this *lapſed world* ſhall be *filled*, in order to its *reſtoration*. And Chriſt having this *fulneſs* lodged in him, *aſcended up far above all heavens, that he might fill all things*. Eph. iv. 10. And as the *filling all things* in the *lapſed world*, that they might be reſtored, was the *final cauſe* of the *aſcenſion* of Chriſt up to heaven, all things muſt accordingly be filled in fact by him ſooner or later. The apoſtle, therefore, obſerves in the following verſes, not only that he has imparted gifts, in proſecution of the end of his exaltation, but that, in order to the full accompliſhment of it, he would go on to impart them, "*till we all come to the unity of the faith unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt.*" And it is declared, in Eph. 1. 9, 10, that all theſe things, in *heaven* and *earth*, ſhall be reduced from the ſtate they were in by means of the *lapſe*, into a well ſubjected and ſubordinate whole, *by* Chriſt. Another proof of the preſent propoſition we find in 1 Tim. ii. 4. If GOD is able, in conſiſtency with men's make as *moral* and *intelligent* agents, to effect their ſalvation, his deſiring they ſhould *be ſaved*, and his *eventually ſaving them*, are convertible terms.

III. As a means in order to men's being made meet for ſalvation, GOD will, ſooner or later, *in this ſtate or another*, reduce them *all* under a *willing* and *obedient ſubjection* to his moral goverment.

The texts which confirm this propoſition, are numerous. The apoſtle ſays, in 1 John iii. 8, *For this purpoſe was the Son of* GOD *manifeſted, that he might deſtroy the works of the Devil.* Parallel to this paſſage, ſee John i. 29, Matt. i. 21, and Pſa. viii. 5, 6. as explained and argued from Heb. ii. 6, 9. Theſe words are applicable to Chriſt in their ſtrict and full ſenſe: And if *all things*, without any *limitation* or *exception*, ſhall be brought under ſubjection to Chriſt, then the time muſt come, ſooner or later, in this ſtate or ſome other, when there ſhall be no rebels among the

the ſons of *Adam*, no enemies againſt the moral government of GOD. For there is no way of reducing rebels, ſo as to deſtroy their character as ſuch, but by making them *willing* and *obedient ſubjects*. That this ſcripture is thus to be underſtood is evident by a parallel paſſage in Phil. ii. 9, 10, 11. The next portion of ſcripture in proof of the preſent propoſition, we meet with in 1 Cor. xv. chap. from the 24th to the end of the 29th verſe. Though the apoſtle, in this paragraph, turns our view to the end of the *mediatory ſcheme*, it is affirmed, that *univerſal* ſubjection to Chriſt ſhall firſt be effected, in a variety of as ſtrong and extenſive terms as could well have been uſed: as by "*putting down all rule, and all authority and power:*" by "*putting all enemies under his feet,*" &c. It is worthy of ſpecial notice, that before Chriſt's delivery of the *mediatorial* kingdom to the Father, the *laſt enemy muſt be deſtroyed, which is Death*, the *ſecond death*, which thoſe who die wicked men, muſt ſuffer, *before* they can be *reduced* under willing ſubjection to Jeſus Chriſt. For the firſt death cannot be called the *laſt enemy* with propriety and truth, becauſe the *ſecond death* is poſterior to it, and has no exiſtence till that has been ſo far deſtroyed, as to allow of a reſtoration to life.

The *two periods*, when the *mediatory* kingdom is in the hands of Jeſus Chriſt, and when GOD as *King*, will be *immediately All in All*, are certainly quite diſtinct from each other. And the reign of Chriſt in his *mediatorial* kingdom, may be divided into two general *periods*. The one takes in this *preſent ſtate* of *exiſtence*, in which Chriſt reigns at the head of GOD's *kingdom of grace*, and that one *effect* whereof will be the *reduction* of a number of the ſons of Adam under ſuch an *obedience* to GOD, as that they will be fitted for a *glorious immortality* in the *next ſtate*. The other *period* of Chriſt's reign, is *that* which *intervenes* between the general *reſurrection* and *judgment*, and the time when GOD ſhall be *All in All*. This ſtate may contain a duration of ſo long continuance, as to anſwer to the ſcripture phraſe, εις τους αιωνας

αιωνας των αιωνων, for *ever and ever*; or, as might more properly be rendered, for *ages of ages*. During the whole of this ſtate the righteous ſhall be happy, and the *wicked*, who are moſt *obdurate*, miſerable, till they are *reduced* as *willing* and *obedient ſubjects* to Chriſt; which, when accompliſhed, the *grand period* ſhall commence, when GOD ſhall be himſelf *immediately All in All*..

IV. The *ſcripture* language concerning the *reduced* or *reſtored*, in conſequence of the *mediatory* interpoſition of Jeſus Chriſt, is ſuch as leads us into the thought, that it is comprehenſive of *mankind univerſally*.

There is one text at leaſt ſo fully expreſſive of this idea, as renders it incapable of being underſtood in any other ſenſe; it is Rev. v. 13: *And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I ſaying, Bleſſing, and honor, and glory, and power, be unto him that ſitteth upon the throne, and unto the Lamb, forever and ever.*

Dr. Chauncy's Salvation of all Men, p. 12, 13, 20, 22, 81, 91, 117, 118, 123, 124, 125, 126, 146, 163, 167, 170, 171, 172, 173, 177, 178, 179, 182, 183, 184, 186, 197, 198, 208, 209, 211, 217, 218, 219, 222, 237, 238.

UNIVERSALISTS. This title alſo diſtinguiſhes thoſe who embrace the ſentiments of Mr. *Relley*, a modern preacher of *univerſal ſalvation*, in England, and Mr. *Murray*, in America. This denomination build their ſcheme upon the following foundation, viz.*

That Chriſt as *Mediator*, was ſo united to mankind, that his actions were theirs, his obedience and ſufferings theirs, and conſequently he has as fully reſtored the whole human race to the divine favor, as if all had obeyed and ſuffered in their own perſons. The divine law now, has no demands upon

* The difference between this party and the *Chauncean Univerſaliſts*, will appear obvious, by comparing this with the preceding article.

upon them, nor condemning power over them. Their salvation solely depends upon their *union* to Christ, which God constituted and established before the world began. And by virtue of this *union*, they will all be admitted to heaven at the last day; not one of Christ's members, not one of *Adam*'s race, will be finally lost. Christ having taken on him the seed of *Abraham*, he in them, and they in him, fulfilled all righteousness, obeyed the law, and underwent the penalty for the past transgression, being all made *perfect in one*. According to this *union*, or being in him, *as branches in the vine, as members in the body*, &c. the people are considered together with him through all the circumstances of his *birth, life, death, resurrection*, and *glory*. And thus considering the whole law fulfilled in Jesus, and apprehending ourselves united to him, his condition and state is ours. And thus standing in him, we can read the law, or the doctrine of rewards and punishments without fear; because all the threatenings in the law of God, have been executed upon us (as sinners and law-breakers) in him. And this sacrifice of Jesus is *all-sufficient*, without any act of ours, *mental* or *external*.

This denomination allege, that the *union* of Christ and his church, is a necessary consideration for the right explanation of the following scriptures; as Psa. cxxxiv. 16. *In thy book all my members were written.* Eph. v. 30. *We are members of his body, of his flesh, and of his bones.* 1 Cor. xii. 26, *Whether one member suffer, all the members suffer with it: or one member be honored, all the members rejoice with it.* 1 Cor. xii. 12, *For as the body is one, and hath many members, and all the members of that one body, being many, are one body:* so also is Christ. See Col. i. 18. Eph. i. 22, 23. Col. ii. 10. Rom. xii. 5. Eph ii. 16. Heb. ii. 11. John xvii. 22, 23, and a variety of other passages in the inspired writings.

The scriptures affirm, that *by the offence of one, judgment came upon all men, unto condemnation.* Rom. v. 8. *For all*

all have ſinned, and come ſhort of the glory of GOD. Rom. iii. 25. It is evident hence, that in *Adam*'s offence all offended; which ſuppoſes ſuch a *union* between *Adam* and his offspring, that his ſin was their ſin, and his ruin their ruin: thus by his offence were they made ſinners; whilſt they included in him were in paſſivity, and he the active conſciouſneſs of the whole. And that his ſin has corrupted the whole maſs of mankind, both the ſcriptures and common experience evidently declare. If it is granted that there was ſuch a *union* between *Adam* and his offspring, as rendered his ſin their's, why ſhould it be thought a thing incredible, that the like *union* ſubſiſting between Jeſus and his ſeed, renders his condition their's? eſpecially, as the apoſtle has ſtated the matter thus: *As by one man's diſobedience, many were made ſinners; ſo by the obedience of one, ſhall many be made righteous.* Rom. v. 19. The ſcriptures here ſhewing the method of ſin in *Adam*, and of grace in Chriſt, take an occaſion to illuſtrate the latter by the former: intimating, that as ſin came upon all *Adam*'s poſterity by his ſingle act, before they had any capacity of ſinning, after the ſimilitude of his tranſgreſſion, or of perſonal concurrence with him in his iniquity; it muſt have been from ſuch a *union* to him, as rendered his condition their's, in whatever ſtate he was. Thus, *by one man's diſobedience, many were made ſinners.* In like manner, Chriſt's *righteouſneſs* is upon all his ſeed; by his ſingle act, before they had any capacity of obeying, after the ſimilitude of his obedience; or of aſſenting to what he did, or ſuffered: this manifeſts ſuch a *union* to him, as renders his condition their's, in every ſtate which he paſſed through, inſomuch that his righteouſneſs, with all the bleſſings and fruits thereof, is theirs, before they were conſcious of exiſtence: Thus *by the obedience of one, are many made righteous.*

To prove that the atonement was ſatisfactory for the whole *human race* they allege, that the ſcriptures abound with poſitive declarations to this effect: *The reſtitution of all*

all things is preached by the mouth of all GOD's *holy prophets ever ſince the world began.* It is ſaid that *Chriſt died for all,* that *he is the propitiation for our ſins, and not for ourſonly, but for the ſins of the whole world.*

This denomination admit of no puniſhment for ſin, but what Chriſt ſuffered ; but ſpeak of a puniſhment which is conſequent upon ſin, as *darkneſs, diſtreſs,* and *miſery,* which, they aſſert, are ever attendant upon *tranſgreſſion.* But as the ſcriptures aſſure us, the *blood of Jeſus cleanſeth from all ſin, that myſtery of iniquity,* which is ſo predominant at preſent in the human heart, will finally *be conſumed by the ſpirit of his mouth, and be deſtroyed by the brightneſs of his coming.* As *to know the true* GOD, *and Jeſus Chriſt is life eternal ;* and as *all ſhall know him from the leaſt to the greateſt ;* that knowledge, or belief, will conſequently diſpel or ſave from all that *darkneſs, diſtreſs,* and *fear* which is ever attendant on *guilt* and *unbelief:* and being perfectly holy, we ſhall conſequently be perfectly and eternally happy.

Relly's Union, p. 7, 8, 13, 14, 22, 26, 36.
Townſend's Remarks, p. 16, 17.
Female Catechiſm, p. 13.

As the reader has been preſented with a brief account of the arguments uſed by the late learned and ingenious Dr. Chauncy, in favor of univerſal ſalvation, it is proper to give a ſketch of the reaſons his opponents have brought on the oppoſite ſide of the queſtion.

A few of the arguments, alleged to ſupport the eternity of future puniſhment, are as follow.

The ſacred ſcriptures expreſsly declare, that the puniſhment of the finally impenitent ſhall be eternal. Matt. xvii. 8, *It is better for thee to enter into life halt or maimed, rather than having two hands or two feet, to be caſt into everlaſting fire.* Chap. xxv. 41, *Then ſhall he ſay unto them on the left hand, depart from me ye curſed, into everlaſting fire, prepared for the devil and his angels.* Verſe 46, *Theſe ſhall go away into*

everlaſting puniſhment. Mark ix. 43, *If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never ſhall be quenched; where their worm dieth not, and the fire is not quenched.* Rev. xiv 11, *And the ſmoke of their torment aſcendeth up forever and ever* See alſo 2 Theſſ. i. 9. 2 Pet. ii, 17. Jude 13. Rev. xix. 3. xx. 10.

The texts concerning the ſin againſt the Holy Ghoſt, are a clear proof of endleſs puniſhment. Matt. xii. 31. 32. *The blaſphemy againſt the Holy Ghoſt, ſhall not be forgiven unto men. Whoſoever ſpeaketh againſt the Holy Ghoſt, it ſhall not be forgiven him, neither in this world, nor in the world to come.* See alſo Mark iii. 29. Luke xii. 10.

So long as the goſpel rejects every idea of the ſalvation of men without forgiveneſs, ſo long will thoſe texts confute the ſalvation of all men.*

The Apoſtle ſays, in 1 John v. 16. *If any man ſee his brother ſin a ſin, which is not unto death, he ſhall aſk, and he ſhall give him life for them that ſin not unto death. There is a ſin unto death: I do not ſay that he ſhall pray for it.* It is evident, we are not to pray for thoſe who ſin unto death, becauſe their ſalvation is impoſſible. For if their ſalvation is poſſible, no ſufficient reaſon can be given, why we ſhould not pray for it.

It is ſaid, Heb. vi. 4, 6, *It is impoſſible for thoſe, who were once*

* Dr. Edwards aſſerts, that the hypotheſis of the Univerſaliſts precludes all poſſibility of the forgiveneſs of the damned, even on the ſuppoſition of their being finally admitted to heavenly happineſs. Forgiveneſs implies, that the ſinner forgiven is not puniſhed in his own perſon, according to law and juſtice. On the ſcheme of the Univerſaliſts, all the damned are in their own perſons puniſhed, according to law and juſtice, in that they ſuffer that puniſhment, which is neceſſary to lead them to repentance. The New Teſtament every where repreſents, that all who are ſaved, are ſaved in a way of forgiveneſs.

once enlightened, and have tasted of the heavenly gift, and were partakers of the Holy Ghost, and have tasted the good word of GOD, *and the powers of the world to come; if they should fall away, to renew them again to repentance.* Since it is impossible to renew them to repentance, it is impossible that they can be saved. Of like import is Chap x. 26, 27, *For if we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearful looking for judgment, and fiery indignation, which shall devour the adversaries.* If there remains no more a sacrifice for sin; then neither will the man whose character is here described, be able, by his own sufferings, to make a sacrifice or satisfaction for his sins, nor will the sacrifice of Christ be longer of any avail to him. And if the judgment and fiery indignation, which shall devour the adversaries, remain for him, he will suffer them without a possibility of escape, either by the sacrifice of Christ, or in consequence of his own sufferings.

The wo denounced by Christ on Judas, also seems to remain a demonstrative proof of endless punishment. Matt. xxvi. 24, and Mark xiv. 21, *Wo to that man by whom the Son of man is betrayed; good were it for that man, if he had never been born.* Let Judas suffer a temporary misery of ever so great duration, it must be infinitely less than an endless duration of happiness. So that if Judas was finally to enjoy endless happiness, he would be an infinite gainer by his existence, let the duration of his previous misery be what it might. It was therefore on the supposition of his final salvation, not only good, but infinitely good, that he had been born, which is a direct contradiction to the declaration of our Saviour.

All those texts which declare, that those who die impenitent shall perish, shall be cast away, and rejected, disprove *universal salvation.* As 1 Cor. i. 18. 2 Pet. ii. 12, &c. With what truth or propriety can those be said, to *perish*, be

be *caſt away*, be *rejected*, *deſtroyed*, and *loſt*, who ſhall finally be ſaved?

So it is ſaid, in Heb. vi. 8, *That which beareth thorns and briers, is rejected, and is nigh unto curſing, whoſe end is to be burned.* How is the end of any man to be burned, if all ſhall finally be ſaved? Prov. x. 28, *The expectation of the wicked ſhall periſh.* If all are ſaved, the expectation the wicked have of final happineſs, will never be cut off.

The figurative deſcriptions of the puniſhment of the wicked are ſtrong, emphatical, and deciſive of it as hopeleſs of reſtitution, and of endleſs duration. It is ſet forth by *devouring fire*, by *eternal fire*, *everlaſting burnings*; and if poſſible more ſtrongly, by *the worm that dieth not, and a fire that is not quenched.* This muſt mean a puniſhment, which hath not, and never ſhall have an end.

The ſcripture repreſents, that at the end of the world, all things are brought to an end. 1 Pet. iv. 7, *But the end of all things is at hand.* When all things ſhall have come to their end, they will be in a fixed unalterable ſtate, and after that, there can be no paſſing from hell to heaven. Rev. xxii. 11, 12, *He that is unjuſt, let him be unjuſt ſtill; and he that is filthy, let him be filthy ſtill; and he that is righteous, let him be righteous ſtill; and he that is holy, let him be holy ſtill. And behold I come quickly; and my reward is with me, to give to every man, according as his work ſhall be.* Theſe laſt words with verſe 10, determine this text to refer to the general judgment. For a period, ages of ages, after the general judgment, cannot be ſaid to come quickly, and to be at hand.

The repreſentation, in the parables of our Lord, is, that after the general judgment, the tares and chaff ſhall no more be mixed with the wheat; nor the good with the bad fiſh. Nor is there any intimation, that the tares and the chaff will become wheat, or the bad putrid fiſh become good; but the contrary is plainly implied in the parables themſelves.

felves, Beſides the judgment is ſaid to be eternal αιωνιον,* doubtleſs with reſpect to the endleſs and unchangeable conſequences. But if the judgment be ſtrictly eternal with reſpect to its conſequences, the puniſhment of the damned will be without end.

The parables before mentioned, further prove endleſs puniſhment, as they repreſent, that the bad fiſh are caſt away; that the tares and chaff are burnt up. How is this conſiſtent with their final ſalvation and happineſs?

The peculiar epithets and emphaſis put upon the future judgment indicates it final. It is frequently ſtyled the *laſt day;* and the great works appropriated to it, are, the univerſal reſurrection, and univerſal judgment and deciſion of the ſtates of the whole moral world.

That the wicked will never be releaſed from puniſhment, and paſs from hell into the abodes of the bleſſed, is aſſerted by our Saviour in the words, which he repreſents *Abraham* ſpeaking to the rich man, Luke xvi. 26. *And beſides all this, between us and you, there is a great gulf fixed: ſo that they, which would paſs from hence to you, cannot; neither can they paſs to us, that would come from thence.*

John iii. 36, *He that believeth on the Son, hath everlaſting life; but he that believeth not on the Son, ſhall not ſee life; but the wrath of* GOD *abideth on him.* If all are to be ſaved, then all will ſee and enjoy life; which is contrary to the expreſs words of ſcripture.

All the texts which ſpeak of the divine *vengeance, fury, wrath, indignation, fiery indignation, &c.* hold forth ſome other puniſhments, than that, which is merely diſciplinary.

See

* Dr. Edwards, and the other advocates for the eternity of future puniſhment, aſſert that the Greek words αιων and αιωνιος ſtrictly imply an endleſs duration. On the other hand, Dr. Chauncy has taken great pains to ſhew, that, they mean a limited duration.

See Deut. xxxii. 41. Rom. iii. 5, 6. xii. 9. 2 Theſſ. i. 8, &c.

Beſide the arguments drawn directly from texts of ſcripture, there is one from the general nature of the goſpel.

Thoſe who die impenitent, deſerve an endleſs puniſhment: for if endleſs puniſhment is not the penalty threatened in the law, no account can be given of the penalty of the law. It cannot be the temporary puniſhment actually ſuffered by the damned, becauſe then they would be finally ſaved without forgiveneſs It cannot be a temporary puniſhment of leſs duration, than that which is ſuffered by the damned, becauſe, on that ſuppoſition, they are puniſhed more than they deſerve. It cannot be a temporary puniſhment of longer duration, than that, which the ſcriptures abundantly declare the damned ſhall ſuffer; becauſe no ſuch puniſhment is threatened in the law, or in any part of ſcripture. It muſt therefore be an endleſs puniſhment.

The doctrine of the perpetuity of future puniſhment, is alſo confirmed by the conſtitution of nature, which connects ſin and miſery together, and will finally make the wicked neceſſarily miſerable, as long as they have exiſtence; unleſs this conſtitution be annihilated or ſuperſeded, by the grace of GOD, which he aſſures us never ſhall be the caſe.

Edwards Againſt Chauncy, p. 53, 228, 280, 282, 284, 285, 287, 289, 293.
Johnſon On Everlaſting Puniſhment, p. 49, 67.

WALDENSES. Many authors of note make the antiquity of this denomination coeval with the apoſtolic age.* The following is an extract from their *confeſſion of faith*,

* The learned Mr. Allix, in his hiſtory of the churches of Piedmont,

faith, which is said to have been copied out of certain manuscripts, bearing date near four hundred years before the time of *Luther*, and twenty before *Peter Waldo*.

I. That the scriptures teach, that there is one GOD *Almighty*, *all wise*, and *all good*, who has made all things by his *goodness*; for he formed Adam in his own *image* and *likeness*. But that by the *envy* of the Devil, and the *disobedience* of Adam, *sin* entered into the world, and that we are sinners in and by Adam.

II. That Christ was promised to our *fathers*, who received the *law*, that so knowing by the *law* their *unrighteousness* and *insufficiency*, they might desire the coming of Christ, to satisfy for their *sins*, and accomplish the *law* by himself.

III. That Christ was born in the *time* appointed by GOD the Father; that is to say, in the *time* when all *iniquity* abounded, that he might shew us *grace* and *mercy*, as being faithful.

IV. That Christ is our *life*, *truth*, *peace* and *righteousness*, as also our *pastor*, *advocate*, and *priest*, who died for the *salvation* of all who believe; and is risen for our *justification*.

V. That there is no *Mediator* and *Advocate* with GOD the Father, save Jesus Christ.

VI.

Piedmont, gives this account. That for three hundred years or more, the Bishop of Rome attempted to subjugate the church of Milan under his jurisdiction, and at last the interest of Rome grew too potent for the church of Milan, planted by one of the disciples; insomuch, that the bishop and the people, rather than own their jurisdiction, retired to the vallies, and thence were called *Vallenses*, *Wallenses*, or *the People in the Vallies*. [See Allix's History of the churches of Piedmont, and Perrin's History of the Waldenses.]

On the other hand the Papists derive their origin from Peter Waldo. [See *Dupin's Church History*, and *Dufresnoy's Chronological Tables*.]

VI. That after this life, there are only two *places*, the one for the *faved*, and the other for the damned.

VII. That the *feafts*, the *vigils of faints*, the *water* which they call *holy ;* as alfo to abftain from *flefh* on *certain days*, and the like ; but efpecially the *maffes*, are the inventions of men, and ought to be rejected.

VIII. That the *facraments* are *figns* of the *holy thing*, vifible forms of the *invifible grace ;* and that it is good for the faithful to ufe thofe *figns*, or *vifible forms ;* but they are not eflential to *falvation*.

IX. That there are no other *facraments* but *baptifm* and the *Lord's fupper*.

X. That we ought to honor the *fecular powers*, by *fubjection*, ready *obedience*, and paying of tributes.

Perrin's Hiftory, of the Waldenfes, p. 226.
Athenian Oracle, vol. 1. *p.* 224.

WICKLIFFITES, a denomination which fprang up in England in the fourteenth century. They took their name from John Wickliff, *Doctor* and *Profeffor* of *Divinity* in the Univerfity of Oxford, a man of an enterprifing genius, and extraordinary learning.

He began with attacking the jurifdiction of the *Pope* and the *bifhops ;* and declared, that *penance* had no fort of merit in the fight of GOD, unlefs followed with a reformed life. He was a warm oppofer of *abfolution*. For he alleged, that it belonged to GOD alone to *forgive fins* ; but inftead of acting as GOD's miniflers, the *Romifh* clergy took upon them to *forgive fins* in their own names. He alfo taught, that *external confeffion* was not neceffary to falvation ; exclaimed againft *indulgences*, *prayers* to the *faints*, the *celibacy of the clergy*, the doctrine of *tranfubftantiation*, *monaftic vows*, and other practices in the *Romifh Church*.

He not only exhorted the laity to ftudy the fcriptures, but

but alſo tranſlated into *Engliſh* theſe divine books, in order to render the peruſal of them more univerſal.

The followers of Wickliff were alſo called Lollards.

Moſheim's Eccleſiaſtical Hiſtory, vol. 3. p. 166.
Gilpin's Life of Wickliff, p. 67, 68, 73.
Bailey's Dictionary, vol. 2. [*See Wickliffites.*]

WILHELMINIANS, a denomination which aroſe in the thirteenth century; ſo called from *Wilhelmina*, a Bohemian woman, who reſided in the territory of Milan. She perſuaded a large number, that the Holy Ghoſt was become *incarnate* in her perſon, for the ſalvation of a great part of mankind.

According to her doctrine, none were ſaved by the blood of Jeſus, but true and pious Chriſtians; while the *Jews*, *Saracens*, and unworthy Chriſtians, were to obtain ſalvation through the Holy Spirit which dwelt in her; and that in conſequence thereof, all which had happened to Chriſt, during his appearance upon earth in the human nature, was to be exactly renewed in her perſon, or rather in that of the Holy Ghoſt, which was united to her.

Moſheim's Eccleſiaſtical Hiſtory, vol. 3. p. 131.

ZACHEANS, diſciples of Zacheus, a native of *Paleſtine*; who about the year 350, retired to a mountain near the city of *Jeruſalem*, and there performed his devotions in ſecret; pretending that prayer was only agreeable to God, when it was performed ſecretly and in ſilence.

Broughton's Hiſtorical Library, vol. 2. p. 516.

ZANZALIANS. [See Jacobites.]

ZUINGLIANS, a branch of the ancient *Proteſtants*; ſo called from *Ulric Zuinglius*, a divine of Switzerland, who

received the doctor's cap at Basil, in 1501. He possessed an uncommon share of penetration, and acuteness of genius.

Zuinglius declaimed against *iudulgences*, the *mass*, the *celibacy of the clergy*, and other doctrines of the Romish church. He differed both from *Luther* and *Calvin* in the following point, viz. He supposed only a *symbolical* or *figurative* presence of the body and blood of Christ in the *Eucharist*, and represented a pious remembrance of Christ's death, and of the benefits it procured to mankind, as the only fruits which arose from the celebration of the Lord's supper.*

He was also for removing out of the churches, and abolishing in the ceremonies of public worship, many things which Luther was disposed to treat with toleration and indulgence, such as images, altars, wax tapers, the form of exorcism, and private confession.

The religious tenets of this denomination were, in most other points, similar to those of the Lutherans. [See Lutherans.]

Mosheim's Ecclesiastical History, vol. 4. p. 66, 79.
Broughton's Historical Library, vol. 2. p. 519.

* Luther held *consubstantiation*; and Calvin acknowledged a *real*, though *spiritual presence* of Christ in the *sacrament*, So that they all three entertained different sentiments upon this subject.

END OF THE FIRST PART.

A

VIEW OF RELIGIONS.

PART II.

THE Religions which are not included in the foregoing work, are the Pagan, Mahometan, Jews, and Deiſts. Of theſe, the Pagan is the moſt extenſive; and the worſhip of the *Grand Lama* is the moſt extenſive and ſplended mode of Paganiſm.

The religion of *Lama* made conſiderable progreſs in early times. It was adopted in a large part of the globe. It is profeſſed all over Thibet, and Mongalia, is almoſt univerſal in greater and leſs Bucharia, and ſeveral provinces of Tartary; and has ſome followers in the kingdom of Caſſimere in India, and in China.*

The *Grand Lama* is a name given to the ſovereign Pontiff,

* Dr. Stiles's Election Sermon, p. 76.
Raynal's Hiſtory of the Indies, vol, 2. p. 219.

tiff, or High Prieſt of the Thibetian Tartars, who reſides at Patoli, a vaſt palace on a mountain, near the banks of Barampooter, about ſeven miles from Lahaſſa. The foot of this mountain is inhabited by twenty thouſand *Lamás*, or *Prieſts*, who have their ſeparate apartments round about the mountain; and according to their reſpective quality, are placed nearer, or at a greater diſtance from the ſovereign Pontiff. He is not only worſhipped by the Thibetians, but alſo is the great object of adoration for the various tribes of heathen Tartars, who roam through the vaſt tract of continent, which ſtretches from the banks of the Wolga, to Correa, on the ſea of Japan. He is not only the ſovereign Pontiff, the vicegerent of the Deity on earth, but the more remote Tartars are ſaid, to abſolutely regard him as the Deity himſelf; and call him GOD, *the everlaſting Father of heaven*. They believe him to be immortal, and endowed with all knowledge and virtue. Every year they come up from different parts to worſhip and make rich offerings at his ſhrine. Even the Emperor of China, who is a Manchou Tartar, does not fail in acknowledgments to him in his religious capacity; and actually entertains, at a great expenſe, in the palace of Peking, an inferior *Lama*, deputed as his nuncio from Thibet.* The *Grand Lama* is never to be ſeen but in a ſecret place of his palace, amidſt a great number of lamps, ſetting croſs legged upon a cuſhion, and decked all over with gold and precious ſtones; where, at a diſtance, the people proſtrate themſelves before him, it being not lawful for any, ſo much as to kiſs his feet. He returns not the leaſt ſign of reſpect, nor ever ſpeaks, even to the greateſt princes; but only lays his hand upon their heads, and they are fully perſuaded they receive from thence a full forgiveneſs of all their ſins.†

The

* Guthrie's Geography, (edition printed 1788,) p. 660. Economy of Human Life, p. 5.

† The *great Lamás* ſeldom ſhew themſelves, the better to maintain

The *Sunniaſſes*, or Indian pilgrims, often viſit Thibet as a holy place; and the *Lama* always entertains a body of two or three hundred in his pay. Beſide his religious influence and authority, the *Grand Lama* is poſſeſſed of unlimited power throughout his dominions, which are very extenſive.‡ The inferior *Lamás*, who form the moſt numerous, as well as the moſt powerful, body in the ſtate, have the prieſthood entirely in their hands; and beſides, fill up many monaſtic orders, which are held in great veneration among them. The whole country, like Italy, abounds with prieſts; and they entirely ſubſiſt on the great number of rich preſents which are ſent them from the utmoſt extent of Tartary, from the empire of the *Great Mogul*, and from almoſt all parts of the Indies.§

The opinion of thoſe who are reputed the moſt orthodox among the Thibetians, is, that when the *Grand Lama* ſeems to die either of old age, or of infirmity, his ſoul in fact only quits a crazy habitation to look for another, younger or better, and is diſcovered again in the body of ſome child, by certain tokens known only to the *Lamás*, or prieſts, in which order he always appears. In 1774 the *Grand Lama* was an infant, which had been diſcovered ſome time before by the *Tayſhoo Lama;* who, in authority and ſanctity of character, is next to the *Grand Lama*, and during his minority, acts as chief.

Almoſt all the nations of the Eaſt, except the *Mahometans*, believe the *Metempſychoſis* as the moſt important article of their faith; eſpecially the inhabitants of Thibet and Ava, the Peguans, Siameſe, the greateſt part of the Chineſe and

tain the veneration they have inſpired for their perſon and myſteries; but they give audience to ambaſſadors, and admit princes who come to viſit them. Their picture is always in full view, being hung up over the doors of the temple, at Patoli.

‡ Guthrie, p. 661.

§ Economy of Human Life, p. 5.

and Japaneſe, and the Monguls and Kalmucks, who changed the religion of *Schamaniſm*, for the worſhip of the *Grand Lama*.

According to the doctrine of this *Metempſychoſis*, the ſoul is always in action, and never at reſt: for no ſooner does ſhe leave her old habitation, but ſhe enters a new one. The *Dailai Lama* being a divine perſon, can find no better lodging than the body of his ſucceſſor; or the *Foe* reſiding in the *Dailai Lama* which paſſes to his ſucceſſor: and this being a GOD to whom all things are known, the *Dailai Lama* is therefore acquainted with every thing which happened during his reſidence in his former body.*

This religion is ſaid to have been of three thouſand years ſtanding; and neither time, nor the influence of men, has had the power of ſhaking the authority of the *Grand Lama*. This *theocracy* extends as fully to temporal, as to ſpiritual concerns.

The Eaſt-India Company made a treaty with the *Lama*, in 1774.†

THE *Mohammedans*, or *Mahometans*, derive their name and doctrine from *Mohammed*, or *Mahomet*, who was born in Arabia in the ſixth century. He was endowed with a ſubtle genius, and poſſeſſed an enterpriſe and ambition peculiar to himſelf. He pretended to receive revelations; and declared, that GOD ſent him into the world, not only to teach his will, but to compel mankind to embrace it. The magiſtrates of Mecca were alarmed at the progreſs of his doctrines, and *Mohammed* being appriſed of their deſign to deſtroy him, fled to Medina: from this flight, which happened in the 622d year of Chriſt, his followers compute their time. This era is called in Arabic, *Hegira*.

The book in which the *Mahometan* religion is contained, is

* Annual Regiſter for 1780, p. 62.

† Middleton's Geography, vol. 1, p. 33. Guthrie, p. 662.

is called the *Korân*, or *Alcorân*, by way of eminence, as we ſay the *Bible*, which means the *Book*.* Its doctrines made a moſt rapid progreſs over Arabia, Syria, Egypt, and Perſia; and *Mohammed* became the moſt powerful monarch in his time. His ſucceſſors ſpread their religion and conqueſts over the greateſt part of Aſia, Africa, and Europe; and they ſtill give law to a very conſiderable part of mankind.†

The great doctrine of the *Korân* is the *unity of* GOD: to reſtore which point, *Mohammed* pretended was the chief end of his miſſion; it being laid dowh by him as a fundamental truth, that there never was, nor ever can be more than one true orthodox religion. For though the particular laws or ceremonies are only temporary, and ſubject to alteration according to the divine direction, yet the ſubſtance of it being *eternal truth*, is not liable to change, but continues immutably the ſame. And he taught, that whenever this religion became neglected, or corrupted in eſſentials, GOD had the goodneſs to re-inform and re-admoniſh mankind thereof by ſeveral prophets, of whom *Moſes* and *Jeſus* were the moſt diſtinguiſhed, till the appearance of *Mohammed*.‡ The *Korân* aſſerts Jeſus to be the true *Meſſias*, the *word* and *breath* of GOD, *worker of miracles*, *healer of diſeaſes*, *preacher of heavenly doctrine*, and *exemplary pattern of a perfect life*; denying that he was crucified, but affirming that he aſcended into *Paradiſe*; § and that his religion was mended by *Mohammed*, who was the *ſeal* of the prophets, and was ſent from

* The generality of the *Mohammedans* believe, that the firſt manuſcript of the *Korân* has been from everlaſting by GOD's throne, written on a table of vaſt bigneſs called the *Preſerved Table*, in which are recorded the divine decrees: that a copy from this table, in one volume on paper, was, by the miniſtry of the angel *Gabriel*, ſent down to the loweſt heaven, in the month of *Ramadan*. [See *Sale*'s *Korân*.]

† Guthrie, p. 718.

‡ Sales Korân, vol. 1. p. 83.

§ Turkiſh Spy, vol. 7. p. 205.

from GOD to reſtore the *true religion*, which was corrupted in his time, to its primitive ſimplicity; with the addition, however, of peculiar laws and ceremonies, ſome of which had been uſed in former times, and others were now firſt inſtituted.

The *Mohammedans* divide their religion into two general parts—*faith or theory*, and *religion or practice*. Faith or theory is contained in this confeſſion of faith,—*There is but one* GOD, *and Mohammed is his prophet*. Under theſe two propoſitions are comprehended ſix diſtinct branches.—

1. Belief in GOD.—2. In his angels.—3. In his ſcriptures.—4. In his prophets.—5. In the reſurrection and judgment—6. In GOD's abſolute decrees.

They reckon four points relating to practice,—viz.—

1. Prayer, with waſhings, &c.—2. Alms.—3. Faſting.—4. Pilgrimage to Mecca.*

The idea which *Mohammed* taught his diſciples to entertain of the *Supreme Being*, may be ſeen from a public addreſs he made to his countrymen, which is as follows:

"Citizens of Mecca!

"The hour is now come, when you muſt give an account of your reaſon and your talents. In vain have you received them from an Almighty Maſter, liberal and beneficent—in caſe you uſe them negligently, or if you never reflect. In the name of this Maſter, I muſt tell you, he will not ſuffer you to abuſe his ineſtimable gifts by waſting life away unprofitably, and employing them only in unworthy amuſements. No more permit deluſive pleaſures to diſtract your hearts! Open your minds and receive the truth! Wo to you for the unworthy notion you have entertained of GOD! The heaven and the earth are his own! and there is nothing in all their copious furniture but what invariably obeys him! The ſun and ſtars with all their glory, have never diſdained

* Sale's Korân vol. p. 93. 94.

diſdained his ſervice! and no being can reſiſt his will, and the exerciſe of his omnipotence! He will call men to an account, and require of them the reaſon for all thoſe gods they have invented in defiance of reaſon! *There is no other God but* GOD, and *him only we muſt adore!*" *

The belief of the exiſtence of angels is abſolutely required in the *Korân*. The *Mohammedans* ſuppoſe they have pure and ſubtile bodies, created of fire; and that they have various forms and offices; ſome being employed in writing down the actions of men, others in carrying the throne of GOD, and other ſervices. They reckon four angels ſuperior to all the reſt: Theſe are, *Gabriel*, who is employed in writing down the divine decrees; *Michael*, the friend and protector of the Jews; *Azrael*, the angel of death; and *Iſrafil*, who will ſound the trumpet at the reſurrection. They likewiſe aſſign to each perſon two guardian angels.

The *Devil*, according to the *Korân*, was once one of the higheſt angels, but fell for refuſing to pay homage to *Adam* at the command of GOD.

Beſide angels and devils, the *Mohammedans* are taught by the *Korân* to believe an intermediate order of creatures, which they call *Jin*, or *Genii*, created alſo of fire, but of a groſſer fabric than angels; and are ſubject to death. Some of theſe are ſuppoſed to be good, and others bad, and capable of future ſalvation, or damnation as men are; whence *Mohammed* pretended to be ſent for the converſion of *Genii* as well as men.

As to the *ſcriptures*, the *Mohammedans* are taught by the *Korân*, that GOD, in divers ages of the world, gave revelations of his will in writing to ſeveral prophets. The number of theſe ſacred books according to them, are one hundred and four; of which ten were given to *Adam*, fifty to *Seth*, thirty to *Enoch*, ten to *Abraham*; and the other four, being the *Pentateuch*, the *Pſalms*, the *Goſpel*, and the *Korân*,

* Boulanviller's Life of Mahomet.

were ſucceſſively *delivered* to *Moſes*, *David*, *Jeſus*, and *Mohammed*; which laſt, being the *ſeal* of the prophets, theſe revelations are now cloſed. All theſe divine books, excepting the four laſt, they agree to be entirely loſt, and their contents unknown. And of theſe four, the *Pentateuch*, *Pſalms*, and *Goſpels*, they ſay, have undergone ſo many alterations and corruptions, that very little credit is to be given to the preſent copies in the hands of the *Jews* and *Chriſtians*.

The number of *prophets*, who have been from time to time ſent into the world, amounts to two hundred and twenty-four thouſand; among whom three hundred and thirteen were apoſtles, ſent with ſpecial commiſſions to reclaim mankind from infidelity and ſuperſtition; and ſix of them brought new laws or diſpenſations, which ſucceſſively abrogated the preceding. Theſe were *Adam*, *Noah*, *Abraham*, *Moſes*, *Jeſus*, and *Mohammed*.*

The next article of faith required by the *Korân*, is the belief of a general *reſurrection* and a future *judgment*. But before theſe, they believe there is an intermediate ſtate, both of the ſoul and of the body after death. When a corpſe is laid in the grave, two angels come and examine it concerning the *unity of* GOD, and the miſſion of *Mohammed*. If the body anſwers rightly, it is ſuffered to reſt in peace, and is refreſhed by the air of *Paradiſe*: if not, they beat it about the temples with iron maces; then preſs the earth on the corpſe, which is gnawed and ſtung by ninety-nine dragons, with ſeven heads each.

As to the ſouls of the faithful, when they are ſeparated from the body by the *angel of death*, they teach, that thoſe of the *prophets* are admitted into *Paradiſe* immediately. Some ſuppoſe, the ſouls of *believers* are with *Adam* in the loweſt heaven; and there are various other opinions concerning their ſtate. Thoſe who are called the moſt orthodox, hold that the ſouls of the wicked are confined in a dungeon under

* Sales Korân, vol. 1. p. 94, 95.

der a green rock, to be there tormented till their re-union with the body at the *general reſurrection*.

That the *reſurrection* will be general, and extend to all creatures, both angels, genii, men, and animals, is the received opinion of the *Mohammedans*, which they ſupport by the authority of the *Korân*.*

Mankind, at the *reſurrection*, will be diſtinguiſhed into three claſſes; the firſt, of thoſe who go on foot; the ſecond, of thoſe who ride; and the third, of thoſe who creep grovelling with their faces on the ground. The firſt claſs will conſiſt of thoſe believers whoſe good works have been few; the ſecond, of thoſe who are more acceptable to GOD; whence *Ali* affirmed that the pious, when they come forth from their ſepulchres, ſhall find ready prepared for them, white-winged camels, with ſaddles of gold. The third claſs will be compoſed of the infidels, whom GOD will cauſe to make their appearance with their faces on the ground. When all are aſſembled together, they will wait, in their ranks and orders for the judgment; ſome ſay forty years, others ſeventy, others three hundred, and ſome no leſs than fifty thouſand years. During which time they will ſuffer great inconveniences, the good as well as the bad,† from their thronging and preſſing upon each other, and the unuſual approach of the ſun, which will be no farther off them, than the diſtance of a mile; ſo that the ſkulls of the wicked will boil like a pot, and they will be all bathed with ſweat. At length, GOD will come in the clouds ſurrounded by the angels, and will produce the books wherein every man's actions are written. Some (explaining thoſe words

ſo

* Sale's Korân, p. 96, 97.

† Yet they make a manifeſt difference between the ſufferings of the righteous and the wicked: for the limbs of the former, particularly thoſe parts they uſed to waſh before prayer, ſhall ſhine glorioufly, and their ſuffering ſhall laſt no longer than the time neceſſary to ſay their prayers: and they ſhall be protected from the heat of the ſun by the ſhade of GOD's throne.

ſo frequently uſed in the *Korân*, GOD *will be ſwift in taking an account*,) ſay, that he will judge all creatures in the ſpace of half a day; and others, that it will be done in leſs time than the twinkling of an eye. At this tribunal, every action, thought, word, &c. will be weighed in a balance held by the angel *Gabriel*, of ſo vaſt a ſize, that its two ſcales are capacious enough to contain both heaven and earth.

The trials being over, and the aſſembly diſſolved, thoſe who are to be admitted into *Paradiſe*, will take the right hand way; and thoſe who are deſtined to hell-fire, the left: but both of them muſt firſt paſs the bridge called in Arabic, *Al Sirat*, which is laid over the middle of hell, and is deſcribed to be finer than a hair, and ſharper than the edge of a ſword. The wicked will miſs their footing, and fall headlong into hell.*

In the *Korân* it is ſaid that hell has ſeven gates; the firſt for the *Muſſelmen*, the ſecond for the *Chriſtians*, the third for the *Jews*, the fourth for the *Sabians*, the fifth for the *Magicians*, the ſixth for the *Pagans*, the ſeventh and worſt of all, for the *Hypocrites* of all religions. The inhabitants of hell will ſuffer a variety of torments, which ſhall be of eternal duration, except with thoſe who have embraced the true religion, who will be delivered thence, after they have expiated their crimes by their ſufferings.†

The righteous, after having ſurmounted the difficulties in their paſſage, will enter *Paradiſe*, which they deſcribe to be a moſt delicious place, whoſe earth is the fineſt *wheat*, or *muſk*; and the ſtones *pearls*, or *jacinths*. It is alſo adorned with

* Sale's Korân, p. 90, 100, 112.

† Between *Paradiſe* and *hell*, they imagine there is a wall or partition, in which, ſome ſuppoſe, thoſe were placed whoſe good and evil works exactly counterpoiſed each other. Theſe will be admitted to *Paradiſe* at the laſt day, after they have performed an act of adoration, which will make the ſcale of their good works to over-balance.

with flowery fields, beautified with trees of gold, enlivened with the moſt raviſhing muſic, inhabited by exquiſite beauties, abounding with rivers of *milk*, *wine*, and *honey*, and watered by leſſer ſprings, whoſe pebbles are *rubies*, *emeralds*, *&c.* Here the faithful enjoy the moſt exquiſite ſenſual delights, free from the leaſt alloy.*

The ſixth great point of *faith* which the *Mohammedans* are taught to believe, is, GOD's *abſolute decree*, and pre-determination, both of good and evil. The doctrine which they call orthodox, is, that whatever doth or ſhall come to paſs in the world, whether it be good or bad, procedeth entirely from the divine will, and is irrevocably fixed and recorded from all eternity in the *preſerved table*; and that GOD hath ſecretly pre-determined not only the adverſe and proſperous fortune of every perſon in the world, in the moſt minute particulars, but alſo his obedience or diſobedience, and conſequently his everlaſting happineſs or miſery after death; which fate or predeſtination it is impoſſible by any foreſight or wiſdom to avoid.†

Of the four practical duties required by the *Korân*, prayer is the firſt. *Mohammed* uſed to call prayer *the pillar of religion*

* Some of the moſt refined *Mahometans* underſtand their prophet's deſcription of *Paradiſe* in an *allegorical* ſenſe.

† Of this doctrine, *Mohammed* made great uſe for the advancement of his deſigns; encouraging his followers to fight without fear, and even deſperately, for the propagation of their faith, by repreſenting to them that all their caution would not avert their inevitable deſtiny, or prolong their lives for a moment: for not only the time, but the manner and circumſtances of their death, have been unalterably fixed from all eternity. Hence the rigid *Muſſulman* deems every attempt to change the common order of things, a crime not far removed from rebellion againſt the eſtabliſhed laws of GOD. Hence he views the peſtilence which is common in thoſe parts, ravaging his country, and deſtroying *thouſands*, and *ten thouſands in the ſtreets*, without exerting one effort to check its baneful progreſs. [See White's Sermons. p. 84.]

ligion and key of Paradiſe. Hence he obliged his followers to pray five times every twenty-four hours, and always waſh before prayers.

Circumciſion is held by the *Mohammedans* to be of divine inſtitution.

The giving of *alms* is frequently commanded in the *Korân*, and often recommended therein jointly with prayer; the former being held of great efficacy in cauſing the latter to be heard with GOD.*

Faſting is a duty enjoined by *Mohammed* as of the utmoſt importance. His followers are obliged by the expreſs command of the *Korân*, to faſt the whole month of *Ramadan*; during which time, they are obliged to faſt from day-light to ſunſet. The reaſon the month of *Ramadan* is pitched upon for that purpoſe, is, becauſe they ſuppoſe that at that time the *Korân* was ſent down from heaven.

The *pilgrimage to Mecca* is ſo neceſſary a point of practice, that, according to a tradition of *Mohammed*, he who dies without performing it, may as well die a *Jew* or a *Chriſtian*; and the ſame is expreſsly commanded in the *Korân*.†

The negative precepts of the *Korân* are, to abſtain from *uſury*, *gaming*, drinking of *wine*, eating of *blood*, and *ſwine's fleſh*.

The *Mohammedans* are divided and ſubdivided into an endleſs variety of ſects. As it is ſaid there is as great a diverſity in their opinions as among the Chriſtians, it is impoſſible to give a particular account of their diviſions in the compaſs of this work; which will admit only of noticing a few of their principal denominations.

The divinity of the *Mohammedans* may be divided into *ſcholaſtic* and *practical*. Their *ſcholaſtic divinity* conſiſts of *logical*, *metaphyſical*, *theological*, and *philoſophical* diſquiſitions;

* Sales Korân, p. 114, 117, 120.

† Sale's ibid, p. 122, 126, 128, 137, 141.

ons; and is built on principles and methods of reaſoning very different from what are uſed by thoſe who paſs among the *Mohammedans* themſelves for the ſounder divines, or more able philoſophers. This art of handling religious diſputes was not known in the infancy of *Mohammediſm*, but was brought in when ſects ſprang up, and articles of religion began to be called in queſtion.

As to their *practical divinity*, or *juriſprudence*, it conſiſts in the knowledge of the deciſions of the law, which regard practice gathered from diſtinct proofs. The principal points of faith ſubject to the examination and diſcuſſion of the ſchool-men, are, the *unity* and *attributes* of GOD; the *divine decrees*, or *predeſtination*; the *promiſes* and *threats* contained in the *law*; and matters of *hiſtory* and *reaſon*.

The ſects among the *Mohammedans* who are eſteemed *orthodox*, are called by the general name of *Sonnites*, or *Traditionariſts*, becauſe they acknowledge the authority of the *Sonna*, or collection of moral traditions of the ſayings and actions of their prophet.

The *Sonnites* are ſubdivided into four chief ſects, viz.

1*ſt*. The *Haniſites*.—2*d*. The *Malekites*.—3*d*. The *Shafeits*.—4*th*. The *Hanbalites*.

The difference between theſe ſects conſiſts only in a few indifferent ceremonies.

The ſects whom the generality of the *Mohammedans* ſuppoſe entertain erroneous opinions are numerous; the following are ſelected from a large number, in order to give ſome ideas of the diſputes among *Mohammedan* divines.*

I. The *Montazalites*, the followers of *Waſel Ebn Ata*. As to their chief and general tenets. 1*ſt*. They entirely rejected all eternal attributes of GOD, to avoid the diſtinction of perſons made by the Chriſtians. 2*d*. They believed the word of GOD to have been created in *ſubjecto*, as the ſchool-men

* Sale's Korân, p. 142, 146, 148, 150, 152.

ſchool-men term it, and to conſiſt of letters and ſounds; copies thereof being written in books to expreſs and imitate the original. They alſo affirmed, that whatever is created in *ſubjecto* is alſo an accident, and liable to periſh. 3*d*. They denied *abſolute predeſtination*; maintaining, that GOD was not the author of evil, but of good only; and that man was a free agent. 4*th*. They held, that if a profeſſor of the true religion is guilty of a grievous ſin, and dies without repentance, he will be eternally damned, though his puniſhment will be lighter than that of the infidels. 5*th*. They denied all viſions of GOD in Paradiſe by the corporeal eye, and rejected all compariſons or ſimilitudes applied to GOD.

This ſect are ſaid to have been the firſt inventors of *ſcholaſtic divinity*, and are ſubdivided, as ſome reckon, into twenty different ſects.

II. The *Haſhbemians*: who were ſo named from their maſter *Aba Haſham Abel al Salem*. His followers were ſo much afraid of making GOD the author of evil, that they would not allow him to be ſaid to create an *infidel*, becauſe an *infidel* is a compound of *infidelity* and *man*, and GOD is not the creator of *infidelity*.

III. The *Nohâmians*, or followers of *Ibrahim al Nedhâm*, who imagining he could not ſufficiently remove GOD from being the author of evil, without diveſting him of his power in reſpect thereto, taught that no power ought to be aſcribed to GOD concerning evil and rebellious actions: but this he affirmed againſt the opinion of his own diſciples, who allowed that GOD could do evil, but did not, becauſe of its turpitude.

IV. The *Jabedhians*, or followers of *Amru Ebn Bahr*, a great doctor of the *Montazalites*, who differed from his brethren, in that he imagined the damned would not be eternally tormented in hell, but would be changed into the nature

ture of fire, and that the fire would of itſelf attract them, without any neceſſity of their going into it.*

V. The *Kadarians*, or followers of *Mahad al Johni*. This ſect deny *abſolute predeſtination*; ſaying, that evil and injuſtice ought not to be attributed to GOD, but to man, who is a free agent, and may therefore be rewarded or puniſhed for his actions, which GOD has granted him power either to do or omit.

VI. The *Jabarians*, who are the direct opponents of the *Kadarians*, denying free agency in man, and aſcribing his actions wholly to GOD. The moſt rigid of this ſect will not allow man to be ſaid either to act, or have any power at all, either *operative* or *acquiring*; aſſerting, that man can do nothing, but produces all his actions by *neceſſity*, having neither *power*, nor *will*, nor *choice*, any more than an inanimate agent. They declare that *rewarding* and *puniſhing* are alſo the effects of *neceſſity*, and the ſame they ſay of the impoſing of commands.

VII. The *Jamians*, the followers of *Jam Ebn Safwan*, who held the ſame doctrine with the *Jabarians*; and likewiſe maintained, that *Paradiſe* and hell will vaniſh, or be annihilated, after thoſe who are deſtined thereto, reſpectively, ſhall have entered them, ſo that at laſt there will remain no exiſting being beſide GOD; ſuppoſing thoſe words of the *Korân*, which declare that the inhabitants of *Paradiſe* and of *hell* ſhall *remain therein forever*, to be *hyperbolical* only, and intended for corroboration, and not to denote an eternal duration in reality.†

VIII. The *Schites*. This name is uſed peculiarly to denote thoſe, who maintain *Ali Ebn Ali Taleb* to be their lawful *Khalif*, or *Iman*, and that the ſupreme authority both in ſpirituals and temporals, of right, belongs to his deſcendants.

* Sale's Korân, p. 203, 204, 205, 211.
† Sale's ibid, p. 212, 213, 214, 216, 227.

Some of these affirm, that GOD appeared in the form of *Ali*, and with his tongue proclaimed the most hidden mysteries of religion; and some have gone so far as to ascribe divine honors to him, and to expect his return in the clouds; and having fixed this belief as an article of their faith, they keep a fine horse ready saddled &c. for him in the mosque of Cusa.

Others believe that he is concealed in a grotto near Cusa, where he will continue till the day of judgment, and then come forth to convert all people to the *Korân*.*

THE *modern Jews* are dispersed over every kingdom in the world; and in spite of the miseries they have suffered, still look down upon all nations, and consider themselves as the favorites of heaven.

The *Jews* commonly reckon but thirteen articles of their faith. *Maimonides*, a famous *Jewish Rabbi*, reduced them to this number, when he drew their confession, about the end of the eleventh century; and it was generally received. All the *Jews* are obliged to live and die in the profession of these thirteen articles.

I. That GOD is the creator of all things; that he guides and supports all creatures; that he has done every thing; and that he still acts, and shall act during the whole eternity.

II. That GOD *is one*. There is no unity like his. He alone hath been, is, and shall be eternally our GOD.

III. That GOD is incoporeal, and cannot have any material properties; and no corporeal essence can be compared with him.

IV. That GOD is the beginning and end of all things, and shall eternally subsist.

V.

* Bailey's Dictionary.

V. That GOD alone ought to be worſhipped, and none beſide him is to be adored.

VI. That whatever has been taught by the *prophets* is true.

VII. That *Moſes* is the father and head of all contemporary doctors, and thoſe who lived before, or ſhall live after him.

VIII. That the *law* was given by *Moſes*.

IX. That the *law* ſhall never be altered; and GOD will give no other.

X. That GOD knows all the thoughts and actions of men.

XI. That GOD will regard the works of all thoſe who have performed what he commands, and puniſh thoſe who have tranſgreſſed his laws.

XII. That the *Meſſiah* is to come, though he tarry a long time.

XIII. That there ſhall be a reſurrection of the dead, when GOD ſhall think fit.*

The *modern Jews* adhere ſtill as cloſely to the *Moſaic* diſpenſation, as their diſperſed and deſpiſed condition will permit them. Their ſervice conſiſts chiefly in reading the law in their ſynagogues, together with a variety of prayers. They uſe no ſacrifices ſince the deſtruction of the temple. They repeat bleſſings and particular praiſes to GOD, not only in their prayers, but on all accidental occaſions, and in almoſt all their actions. They go to prayers three times a day in their ſynagogues. Their ſermons are made not in Hebrew, which few of them now perfectly underſtand, but in the language of the country where they reſide. They are forbidden all vain ſwearing, and pronouncing any of the names of GOD without neceſſity. They abſtain from meats prohibited by the Livitical law; for which reaſon, whatever they eat, muſt be dreſſed by *Jews*, and after a manner

* Baſnage's Hiſtory of the Jews. p. 110, 115.

manner peculiar to themſelves. As ſoon as a child can ſpeak, they teach him to read and tranſlate the *bible* into the language of the country where they live. In general they obſerve the ſame ceremonies which were practiſed by their anceſtors in the celebration of the *paſſover*. They acknowledge a two-fold law of GOD, a written and an unwritten one. The former is contained in the *Pentateuch*, or five books of *Moſes*. The latter, they pretend, was delivered by GOD to *Moſes*, and handed down from him by *oral tradition*, and now to be received as of equal authority with the former. They aſſert the perpetuity of their *law*, together with its perfection. They deny the accompliſhment of the prophecies in the perſon of Chriſt; alleging, that the *Meſſiah* is not yet come, and that he will make his appearance with the greateſt worldly pomp and grandeur, ſubduing all nations before him, and ſubjecting them to the houſe of *Judah*. Since the prophets have predicted his mean condition and ſufferings, they confidently talk of two *Meſſiahs*: one, *Ben-Ephraim*, whom they grant to be a perſon of a mean and afflicted condition in this world: and the other, *Ben-David*, who ſhall be a victorious and powerful prince.

The *Jews* pray for the ſouls of the dead, becauſe they ſuppoſe there is a *Paradiſe* for the ſouls of good men, where they enjoy glory in the preſence of GOD. They believe, that the ſouls of the wicked are tormented in hell with fire, and other puniſhments—That ſome are condemned to be puniſhed in this manner forever, while others continue only for a limited time, and this they call purgatory; which is not different from hell in reſpect of the place, but of the duration.

They ſuppoſe no *Jew*, unleſs guilty of hereſy, or certain crimes ſpecified by the *Rabbins*, ſhall continue in purgatory above a twelvemonth; and that there are but few who ſuffer eternal puniſhment.*

Almoſt

* Ockley's Hiſtory of the *Jews*, p. 233.

Almoſt all the *modern Jews* are *Phariſees*, and are as much attached to tradition as their anceſtors were; and aſſert, that whoever rejects the *oral law* deſerves death. Hence they entertain an implacable hatred to the *Caraites*, a ſect among the *Jews*, who adhere to the text of *Moſes* and the word of GOD; rejecting the *Rabbiniſtical* interpretation and *Cabala*. The number of the *Caraites* is ſmall, in compariſon with the *Rabbins*. And the latter have ſo great an averſion to this ſect, that they will have no alliance or even converſation with them. And if a *Caraite* would turn *Rabbiniſt*, the other *Jews* would not receive him.

The *modern Phariſees* are leſs ſtrict than their anceſtors with regard to food, and other auſterities of the body. They formerly faſted the ſecond and fifth day of the week; and put thorns at the bottom of their robes, that they might prick their legs as they went along. They lay upon boards covered with flint ſtones, and tied thick cords about their waiſts. But theſe mortifications were not obſerved always, nor by all. They paid tithes as the law preſcribed; and gave the thirtieth and fiftieth part of their fruits; adding voluntary ſacrifices to thoſe which were commanded; and ſhewing themſelves very exact in performing their vows. As to their doctrine, with the *Eſſenes*, they held *abſolute predeſtination*, and with the *Sadduces*, *free will*. They believed with *Pythagoras*, the *tranſmigration of ſouls*; eſpecially thoſe of people of virtue; eſteeming thoſe who were notoriouſly wicked to be eternally miſerable. As to leſs crimes, they held they were puniſhed in the bodies which the ſouls of thoſe who committed them were next ſent into. According to this notion it was, that Chriſt's diſciples aſked him concerning the blind man, *Who did ſin, this man or his parents, that he was born blind?* John ix. 2. And when the diſciples told Chriſt that *ſome ſaid he was Elias, and others Jeremias or one of the prophets*, the meaning only can be, that they thought he was come into the world animated with

with the ſoul of *Elias*, *Jeremias*, or ſome of the old prophets *tranſmigrated* into him.*

There are ſtill ſome of the *Sadducees* in Africa and in ſeveral other places; but they are very few in number; at leaſt, there are but very few who declare openly for theſe opinions.

There are to this day ſome remains of the ancient ſect of the *Samaritans*, who are zealous for the *law* of *Moſes*, but are deſpiſed by the *Jews*, becauſe they receive only the *Pentateuch*, and obſerve different ceremonies from theirs. They declare they are no *Sadducees*, but acknowledge the *ſpirituality* and *immortality* of the ſoul. There are of this ſect at Gaza, Damaſcus, Grand Cairo, and in ſome other places of the Eaſt, but eſpecially at Sichem, now called Naplouſe, which is riſen out of the ruins of the ancient Samaria, where they ſacrificed not many years ago, having a place for this purpoſe on Mount Gerizim.†

With regard to the *ten tribes*, the learned Mr. *Baſnage* ſuppoſes they ſtill ſubſiſt in the Eaſt; and gives the following reaſons for this opinion.—1ſt. *Salmanaſſar* had placed them upon the banks of the Chaboras, which emptied itſelf into the Euphrates. On the Weſt was *Ptolemy*'s Chalcitis and the city Carra. And therefore GOD has brought back the *Jews* to the country whence the patriarchs came. On the Eaſt was the province of Ganzan betwixt the two rivers Chaboras and Saocoras. This was the firſt ſituation of the *tribes*. But they ſpread into the neighbouring provinces, and upon the banks of the Euphrates. 2*d*. The *ten tribes* were ſtill in being, in this country, when Jeruſalem was deſtroyed, ſince they came in multitudes to pay their devotions in the temple. 3d. They ſubſiſted there from that time to the eleventh century, ſince they had their heads of the captivity and moſt flouriſhing academies.

* Broughton's Hiſtorical Library, vol. 1. p. 205, 221. vol. 2. p. 226.

† Collier's Hiſtorical Dictionary.

academies. 4th. Though they were conſiderably weakened by perſecutions, yet travellers of that nation diſcovered abundance of their brethren and ſynagogues in the twelfth and fourteenth centuries. 5th. No new colony has been ſent into the Eaſt; nor have thoſe which were there been driven out. 6th. The hiſtory of the *Jews* has been deduced from age to age, without diſcovering any other change than what was cauſed by the different revolutions of that empire —the various tempers of the governors—or the inevitable decay in a nation, which only ſubſiſts by toleration We have therefore reaſon to conclude, that the *ten tribes* are ſtill in the Eaſt, whither GOD ſuffered them to be carried. If the families and *tribes* are not diſtinguiſhable, it is impoſſible it ſhould be otherwiſe in ſo long a courſe of ages and afflictions which they have paſſed through. In fine, ſays this *learned author*, if we would ſeek out the remains of the *ten tribes*, we muſt do it only on the banks of *Euphrates*, in *Perſia*, and the neighbouring provinces.

It is impoſſible to fix the number of people the *Jewiſh* nation is at preſent compoſed of: but yet we have reaſon to believe, there are ſtill near three millions of people who profeſs this religion, and, as their phraſe is, are *witneſſes of the unity of* GOD *in all the nations in the world.*

They always are expecting a glorious return, which ſhall raiſe them above all the nations of the earth. They flatter themſelves this deliverance will ſpeedily arrive, though they dare not fix the preciſe time.*

THE *Deiſts* are ſpread all over Europe, and have multiplied prodigiouſly among the higher rank in moſt nations. But the ſentiments which are diſtinguiſhed by this title, are rarely embraced among the common people.†

The name of *Deiſts* is ſaid to have been firſt aſſumed about

* Baſnage, p. 227, 274, 467, 746, &c.
† Voltaire's Univerſal Hiſtory, vol. 2. p. 259.

about the middle of the ſixteenth century, by ſome gentlemen in France and Italy, in order to avoid the imputation of *Atheiſm*. One of the firſt authors who made uſe of this name was *Peter Viret*, a celebrated divine; who, in a work which was publiſhed in 1563, ſpeaks of ſome perſons in that time who were called by a new name, that of *Deiſts*. Theſe, he tells us, profeſſed to believe a GOD, but ſhewed no regard to Jeſus Chriſt, and conſidered the doctrines of the apoſtles and evangeliſts as fables and dreams.

The Lord *Edward Herbert*, baron of Cherbury, who flouriſhed in the ſeventeenth century, has been regarded as the moſt eminent of the *deiſtical* writers, and appears to be one of the firſt who formed *Deiſm* into a ſyſtem; and aſſerted, the *ſufficiency*, *univerſality*, and *abſolute perfection* of *natural religion*, with a view to diſcard all extraordinary revelation as uſeleſs and needleſs. He reduced this *univerſal religion* to five articles, which he frequently mentioned in his works.

I. That there is one ſupreme GOD.

II. That he is chiefly to be worſhipped.

III. That *piety* and *virtue* are the principal parts of his worſhip.

IV. That we muſt repent of our ſins; and if we do ſo, GOD will pardon us.

V. That there are rewards for good men, and puniſhments for bad men, in a future ſtate.*

The *Deiſts* are claſſed by ſome of their own writers into two ſorts—*mortal* and *immortal Deiſts*.—The latter acknowledge a *future ſtate*—the former deny it, or at leaſt repreſent it as a very uncertain thing.

The learned Dr. *Clarke*, taking the denomination in the moſt extenſive ſignification, diſtinguiſhes *Deiſts* into four ſorts.—The firſt are, ſuch as pretend to believe the exiſtence of

* Leland's View of Deiſtical Writers, vol. 1. p. 2, 3.

of an infinite, eternal, independent, intelligent Being; and who, to avoid the name of *Epicurean Atheists*, teach also, that this Supreme Being made the world; though, at the same time, they agree with the *Epicureans* in this, that they fancy GOD does not at all concern himself in the government of the world, nor has any regard to, or care of, what is done therein.

The second sort of *Deists* are those who believe not only the being, but also the providence of GOD, with respect to the natural world; but who, not allowing any difference between moral good and evil, deny that GOD takes any notice of the morally good and evil actions of men: these things depending, as they imagine, on the arbitrary constitution of human laws.

A third sort of *Deists* there are, who believe in the natural attributes of GOD, and his all-governing providence, and have some notion of his moral perfections also; yet deny the immortality of the soul, believing that men perish entirely at death, and that one generation shall perpetually succeed another, without any future restoration or renovation of things.

A fourth, and the last sort of *Deists* are, such as believe the existence of a Supreme Being, together with his providence in the government of the world, as also all the obligations of natural religion; but so far only as these things are discoverable by the light of nature alone, without believing any divine revelation.

Some of the *Deists* have attempted to overthrow the christian dispensation, by representing the absolute perfection of natural religion. Others, as Blount, Collins, and Morgan, have endeavoured to gain the same purpose by attacking particular parts of the christian scheme; by explaining away the literal sense and meaning of certain passages; or by placing one portion of the sacred canon in opposition to the

other. A third claſs, wherein we meet with the names of Shaftſbury, and of Bolingbrooke, advancing farther in their progreſs, expunge from their creed the doctrine of future exiſtence, and annihilate among them all the moral perfections of the Deity.

Many of the modern *Deiſts* in Europe, are ſaid to be of that claſs, who deny the immortality of the ſoul, and any future ſtate of exiſtence.

Leland's View of Deiſtical Writers, vol. 1. p. 2, 3.
Broughton's Hiſtorical Library, vol. 1. p. 316.
Voltaire's Univerſal Hiſtory, vol. 2. p. 259.
Ogilvie's Inquiry, p. 57.

SCEPTICS. They derive their name from the Greek verb σκεπτομαι, to conſider, becauſe they always conſider a matter, and never determine any thing.*

Some of this denomination had only a deſign to confound the arrogance of thoſe who were too infallible in their deciſions. Others were for ſhewing the inſufficiency of reaſon, in order to inculcate the neceſſity of a chriſtian revelation. But as the moſt of this ſect have ſought to undermine religion, they may, perhaps, be properly inſerted after the *Deiſts*.

Pyrrho, a Greek philoſopher, in Peloponneſus, who flouriſhed in the 109th Olympiad, was the founder of this denomination. He rejected all truth as uncertain,† and taught, that juſtice, or injuſtice, depended ſolely on laws and cuſtoms; that the abſolute and entire nature of objects is unknown to us, and we can be ſure only of what they appear

* Gale's Court of the Gentiles, p. 501.

† He found ſome reaſons to affirm and deny every thing; and therefore ſuſpended his aſſent, after he had well examined the arguments pro and con, and reduced his concluſion to, *Let the matter be farther inquired into.* Hence the art of diſputing on every thing, without doing any thing but ſuſpending the judgment, is called Pyrrhoniſm.

pear to us in ſome reſpects. When his followers were not on the defenſive, they attacked all other ſects with great vigor, and threw doubts on every ſcientifical ſubject. Their grand principle was, that there was not any proof, however ſtrong, to which another, of equal force, could not be oppoſed.* They maintain, that mankind ſhould be ruled by appearances, and that it is beſt to follow the common road of life.

Pyrrhoniſm was in little eſteem till the times of the Roman emperors, when it began to flouriſh, and made a conſiderable figure.†

Some perſons diſtinguiſhed by their acuteneſs and ſagacity, from obſerving the remarkable differences of ſentiment which reigned among the jarring ſects, took occaſion to revive Pyrrhoniſm, and to repreſent truth as unattainable by ſuch a ſhort-ſighted being as man.

The celebrated Monſieur *Bayle*, author of the Hiſtorical and Critical Dictionary, who was born 1647, has been conſidered as the chief Sceptic among the moderns. The ingenious Mr. *Hume*, alſo makes a diſtinguiſhed figure amongthis denomination.

The reſtorers of Pyrrhoniſm began by ſhewing the narrowneſs of the human underſtanding; and afterwards exaggerated the difficulties attending the purſuit of truth, ſo as to render the ſearch fruitleſs.

There is a ſpecies of Scepticiſm antecedent to ſtudy and philoſophy, which is much inculcated by *Des Cartes*, and others, as a ſovereign preſervative againſt error and precipitate judgment. It recommends an univerſal doubt, not only of our former principles and opinions, but alſo of our very faculties,

* The Sceptics ſuppoſe, that we ought to conform to the cuſtoms of our country—to practiſe moral duties and reſolve on thoſe things from a probable reaſon, without ſtaying for certainty.

† Formey's Hiſtory of Philoſophy, p. 219, 220.

faculties, of whose veracity we must assure ourselves, by a chain of reasoning deduced from some original principles, which cannot be fallacious or deceitful.*

There is another species of Scepticism antecedent to all study and philosophy; where men are supposed to have discovered either the absolute fallaciousness of their mental faculties; or their own unfitness to reach any fixed determination, in all those various subjects of speculation, about which they are commonly employed.

There is a kind of Scepticism, which gives the vulgar a general prejudice against what they do not easily understand, and makes them reject every principle which requires elaborate reasoning to prove and establish.†

The principal arguments of the Pyrrhonians, or Sceptics, are as follow.

If we except faith and revelation, we can have no other certainty as to the truth of principles, than that we naturally feel and perceive them within ourselves, But this inward perception is no convictive evidence of their truth; for without faith we cannot have any assurance, whether we are made by a *good* GOD, or an *evil demon*; whether we have not existed from eternity, or been the offspring of chance. It may be doubted whether the principles within us are true, false, or uncertain in correspondence to our original. It is by faith alone that we can distinguish whether we are asleep or awake, for in our sleep we as strongly fancy ourselves to be waking, as when we really are so; we imagine we see space, figure, and motion; we perceive the time pass away, and are to all intents as in our most wakeful hours. Since one half of our life is spent in sleep, in which we have not really any idea of truth, all which passeth within us being mere illusion, who can tell but that the other part of our life,

* Hume's Essays, vol. 4. p. 210.
† ——— Dialogues, p. 29.

life, in which we fancy ourſelves awake, is a ſecond ſleep little different from the former?*

Some have thought, that the ſupporting falſe opinions for the ſake of argument in public or private diſputation, is one great ſource of Scepticiſm and infidelity among literary men.†

It is ſuppoſed, that the opinions of Deiſts and Sceptics‡ have ſpread more, during a part of the laſt century, and in the preſent, than in any former era ſince the reſurrection of letters.

A

* Paſcal's Thoughts, p. 88.
† Percival's Diſſertations, p. 122.
‡ Ogilvie's Inquiry, p. 58.

A SHORT VIEW OF THE DIFFERENT RELIGIONS OF THE SEVERAL PEOPLE, AND KINGDOMS OF THE HABITABLE WORLD.

RELIGIONS OF EUROPE.

PREVIOUS to an account of the religion of particular countries in this quarter of the world, it may, perhaps, be entertaining to take a general view of the whole.

The religions of Europe are the Chriſtian, Jewiſh, and Mahometan. The two firſt are ſpread all over Europe; the firſt and laſt are the only eſtabliſhed ones, the Jewiſh being merely tolerated. The chief diviſions of the Chriſtian are the Greek, the Roman Catholic, and the Proteſtant. The Greek religion is eſtabliſhed only in Ruſſia, and tolerated in ſome parts of the Auſtrian dominions, in Poland, and chiefly in Turkey. The Armenians and Neſtorians are ſubdiviſions of the Greek-Church. Of the Roman Catholic church, Janſeniſm is a ſubdiviſion.

The Proteſtant religion is divided into the Lutheran and Calviniſtic, or reformed religion. Of the former the Epiſcopal church of England and Ireland is a branch; of the latter the Preſbyterian church of Scotland. There are beſides, many denominations, the principal of which are, Arminians,

minians, Memnoniſts, Unitarians, Socinians, Moravian brethren, Quakers, and Methodiſts. It may, perhaps, be an object of curioſity, to compare the proportion of ground now occupied, and formerly diſputed by the Roman Catholic, and Proteſtant religion, with the number of their adherents. The proportion of the ſurface of the countries, in which the Proteſtant religion is eſtabliſhed, to thoſe in which the Roman Catholic religion prevails, is nearly as three to four. The number of Roman Catholics, according to a calculation drawn up with as much accuracy as ſuch an intricate matter will allow of, is about 90,000,000; the number of Proteſtants only 24,000,000, which is a proportion of nearly four to one. Among the Europeans an inconſiderable number of the ignorant Laplanders may with propriety be called Pagans.*

EAST AND WEST GREENLAND. The Greenlanders believe the immortality of the ſoul, and the exiſtence of a variety of ſuperior and inferior ſpirits, among whom are a good and bad ſpirit of the firſt rank. They call the good ſpirit, *Thorngarſuk*. The Angukuts, or prieſts, who are ſuppoſed to be his immediate ſucceſſors, form very different opinions with regard to his nature, form, and place of reſidence. They ſuppoſe all the elements are filled with ſpirits, from which every Angukut is ſupplied with a familiar ſpirit called *Thorngak*, who is always ready when ſummoned to their aſſiſtance.

They pretend to cure diſeaſes by ſpells and charms, to converſe with their God *Thorngarſuk*, and to promulgate his commands.†

As the Greenlanders acquire the beſt of their ſubſiſtence from the ſea, moſt of them place their elyſium in the abyſſes of the ocean. There dwells their God *Thorngarſuk*. There a joyous ſummer, and ſhining ſun are perpetual. There is

a

* Zimmermann's Political Survey of Europe for 1787, p. 16, 17.

† Jones's Univerſal Grammar, vol. 1. p. 134.

a fair limpid ſtream, and an exuberance of their favorite food, caught without toil. It is even found boiling in a great kettle. But none muſt enter this bliſsful abode, but thoſe who have been dexterous and diligent in buſineſs. Induſtry is with them the capital virtue.

Under the protection of the Daniſh ſettlements in Weſt Greenland, the Moravian brethren have miſſionaries, and very uſeful eſtabliſhments.

There are at this time two of the brethren's congregations in Greenland, New Hernhuth, and Litchterſels.

The number of Greenlanders, whom the Miſſionaries baptized from 1739 to 1762, at New Hernhuth, amount to ſeven hundred, beſides thoſe baptized at Litchterſels. The congregation at New Hernhuth conſiſts, at preſent, of four hundred and twenty-one baptized perſons, of whom one hundred and ſeventy-four are communicants.*

LAPLAND. The Laplanders believe in a good and evil principle, which they ſuppoſe to be at continual variance, and the prevalence of either productive of the happineſs or miſery of mankind.

They believe a *metempſychoſis*, or tranſmigration of ſouls, and pay their adoration to certain *Genii*, who, they ſuppoſe, inhabit the air, mountains, lakes, &c. They alſo place an implicit faith in magic: and their magicians, who are a peculiar ſet of men, make uſe of what they call a drum, made of the hollowed trunk of a fir, pine, or birch tree, one one end of which is covered with a ſkin; on this they draw, with a kind of red color, the figures of their own gods, as well as of *Jeſus Chriſt*, the *apoſtles*, the ſun, moon, and ſtars, birds, and rivers: on theſe they place one or two braſs rings, which, when the drum is beaten with a little hammer,

* Crantz's Hiſtory of Greenland, vol. 1. p. 201. vol. 2. p. 397, 442, 443.

hammer, dance over the figures; and, according to their progreſs, the ſorcerer prognoſticates.*

DENMARK. The eſtabliſhed religion in this kingdom is the *Lutheran*, which was introduced in 1536. Miſſions for the converſion of the Pagans are eſtabliſhed in the more remote poſſeſſions of the crown in Lapland, Greenland, and Tranquebar. The Daniſh clergy conſiſt of biſhops, provoſts, and miniſters. The biſhops, called in public acts ſuperintendants, are ſix in number, of whom the biſhop of Iceland is the firſt in rank. All eccleſiaſtical affairs are ſubject to the regulations, and the juriſdiction of the college of ſupreme inſpectors. The provoſts convene every ſix months a ſubordinate meeting of the miniſters under their inſpection, in which they preſide, and over which they exerciſe a juriſdiction; from which an appeal lies to the ſupreme inſpectors.†

The Calviniſts enjoy great freedom in the Daniſh territories, though in ſome places they are not allowed to make proſelytes, or to preach againſt other religions. Papiſts and Mennonites are under greater reſtrictions; cannot marry Lutherans without a licence; and when they do, muſt educate the children of both ſexes Lutherans. Lutheran preachers, who deviate from the eſtabliſhed doctrines are depoſed; but the government allows them penſions.‡

SWEDEN. The religion eſtabliſhed in Sweden is Lutheran, which the ſovereign muſt profeſs, and is engaged to maintain in the kingdom. Calviniſts, Roman Catholics, and Jews are tolerated. The ſuperior clergy of Sweden, have preſerved the dignities of the Roman Catholic church. It is compoſed of the archbiſhop of Upſal, of eleven biſhops, and one hundred and ninety-two provoſts, or preſidents.

* Guthrie, p. 96.

† Zimmermann, p. 62.

‡ Erſkine's Sketches of Church Hiſtory for 1790, p. 215.

The jurisdiction, in ecclesiastical matters, is in the hands of nineteen consistories. The number of inferior clergy, comprehending the ministers of parishes, &c, amounts only to one thousand three hundred and eighty-seven.*

The diet at Stockholm, in 1779, granted the free exercise of religion to strangers settling in Sweden; yet so, that they should be incapable of offices in the state; restrained from public schools, seminaries, and monasteries, for spreading their opinions; and not allowed public ceremonies and processions.†

RUSSIA. The established religion in this empire, is the Greek. This church keep Lent and other days of fast, which are very numerous, with the utmost strictness; its liturgy in Russia continues to be read in the old Sclavonian language. There is a sect of dissenters, who call themselves Christians of the old faith; but who are called apostates by the established church. The differences between them relate chiefly to ceremonies. The churchh as been governed, since the time of Peter the Great, by a national council, called the Holy Synod, composed of a president, two vice-presidents, and nine other members. The Russian clergy consist of three metropolitans, viz. those of Kiew and Tobolsk, and the new appointed metropolitan of Georgia; of twenty-eight bishops, independent of the metropolitans, and subject to the authority of the Synod, who preside over dioceses called Eparchies, and of protopopes, popes, and deacons. Marriage is forbidden to the archbishops and bishops, but allowed to the inferior clergy. There are four hundred and seventy-nine convents for men, and seventy-four for women, containing about seventy thousand persons. The convents of monks are governed by presidents, called *Archimandrites;* those of nuns by women, called *Igumenias.*

Above

* Zimmermann, p. 78.

† Erskine, p. 215.

Above nine hundred thouſand peaſants belong to the eſtates in poſſeſſion of the clergy.*

There are numerous ceremonies in the worſhip of the Greek church. The *great ſanctification of the waters* is performed at St. Peterſburg twice in the year, in commemoration of the baptiſm of our Saviour. This ceremony, which is one of the moſt magnificent in the Greek-Church, is celebrated in the following manner.

A pavillion, ſupported by eight pillars, under which the chief part of the ceremony is performed, is erected on the Moika, a ſtream, which enters the Neva between the winter palace and the Admiralty. This pavillion is painted and richly gilt; on the top is a gilded figure of St. John; on the ſides are pictures of our Saviour, repreſented in different ſituations; and immediately over the hole, which is cut through the ice into the water, the figure of a dove is ſuſpended. This place, which is called † the Jordan, is ſurrounded with a temporary fence of fir branches. A platform of boards, covered with red cloth, is laid for the proceſſion to go upon, guarded alſo by a fence of boughs. After the liturgy is finiſhed in the chapel of the imperial palace, the clerks, the deacons, the prieſts, the archimandrites, and biſhops, dreſſed in their richeſt robes, and carrying in their hands lighted tapers, the cenſer, the goſpel, the ſacred pictures and banners, proceed from the chapel to the Jordan, ſinging the hymns appointed in the office; being followed by the empreſs, the grand duke, and the whole court. All the troops in the city are drawn up round the place; the ſtandards of the regiments are alſo planted round it. After the rite is performed with cuſtomary prayers and hymns, all who are preſent have the happineſs of being ſprinkled with the holy water: The ſtandards of the army and the artillery receive ſimilar conſecration; and the ceremony is concluded with a triple diſcharge of muſquetry.

The

* Zimmermann, p. 44.

† Anecdotes of the Ruſſian Empire.

The Ruſſians believe, that ſuch virtue remains in the water, after this ceremony, that thoſe taken in the night, when the ſervice is performed in the church, will remain uncorrupt for years, and be as freſh as water immediately taken from the ſpring or river.*

Beſide the Greek-Church, all other religious profeſſions are tolerated, and enjoy the free exerciſe of their worſhip. No perſon is excluded from any office, or employment on account of his religion. Livonia, and ſome other provinces, which formerly belonged to Sweden, are of the Lutheran perſuaſion. The Roman Catholics inhabit the Poliſh provinces, in which the order of the Jeſuits is ſtill tolerated,† and under the government of the Catholic archbiſhop of Mohilow. The Jews are tolerated in, or near the Poliſh provinces. The Armenians have a biſhop of their own, reſiding at Aſtracan. In the province of Saratow there are ſeveral flouriſhing ſettlements of Moravian brethren. Of the Aſiatic nations belonging to this vaſt empire, ſome are Mahometans. Others worſhip the Delai Lama of Thibet; and others have a form of paganiſm peculiar to themſelves.‡

SCOTLAND. The eſtabliſhed religion is the Preſbyterian, which was introduced in the year 1561, by John Knox, a diſciple of Calvin. While the celebrated Scotch hiſtorians acknowledge, that there were many faults in the character of this reformer, he is allowed to have poſſeſſed ardent piety, indefatigable activity, an integrity, which was

* King's Hiſtory of the Greek Church, p. 384, 385.

† At the requeſt of the Czarina, the late Pope Clement XIV, and the preſent Pope Pius VI, have given liberty to the regular clergy of that order in the Ruſſian dominions, to retain their habit and revenues; to perform ſacred offices; to admit noviciates; and to do whatever is neceſſary for preſerving their ſociety. [See Erſkine's Sketches, p. 214.]

‡ Zimmermann, p. 45.

was ſuperior to corruption, and a courage which could not be ſhaken by dangers or death.*

The declared principles of the national church of Scotland are contained in the Weſtminſter confeſſion of faith.

The higheſt eccleſiaſtical authority in Scotland is the general aſſembly, which we may call the eccleſiaſtical parliament of Scotland. It conſiſts of commiſſioners, ſome of which are laymen, under the title of ruling elders, from preſbyteries, royal burghs, and univerſities.

Appeals are brought from all the other eccleſiaſtical courts in Scotland to the general aſſembly; and no appeal lies from its determinations in religious matters.

Provincial ſynods, which are compoſed of a number of the adjacent preſbyteries, are next in authority to the general aſſembly.

Subordinate to the ſynods, are preſbyteries, ſixty-nine of which are in Scotland, each conſiſting of a number of contiguous pariſhes.

A kirk ſeſſion is the loweſt eccleſiaſtical judicatory in Scotland, and its authority does not extend beyond its own pariſh. The members conſiſt of the miniſters, elders, and deacons.

A vaſt number of Seceding cougregations are to be found in the Low lands.†

Epiſcopacy, from the time of the reſtoration in 1660, to that of the revolution in 1688, was the eſtabliſhed church of Scotland. But the biſhops refuſed to recogniſe King William's title, which involved them in various difficulties. In 1788, the Scotch biſhops unanimouſly agreed to ſubmit to the government of George IIId. The Engliſh biſhops ſupply Scotland with clergy qualified according to law. The prejudices which gave occaſion to the penal laws, are now

* See Robertſon's and Stuart's Hiſtories of Scotland.

† Guthrie, p. 169.

now no more. A religious diſſenting from the eſtabliſhment is not conſidered as inconſiſtent with the ſafety of government.*

There are in Scotland a few Quakers, many Papiſts, and other profeſſions, who are denominated from their preachers.

At Montroſe there is a ſociety of Unitarians, among whom are ſeveral Antipedobaptiſts; every member having it at his option to baptize his children when young, or to defer that ceremony till they arrive at years of diſcretion. They admit alike Arians and Socinians; but they are all fixed concerning the divine unity, and ſupreme Godhead of the Father.†

ENGLAND. The eſtabliſhed religion of this kingdom is that of a Proteſtant Epiſcopacy. The ſovereigns of England, ever ſince the reign of Henry the VIIIth, have been ſtyled the ſupreme *heads of the church;* but this title conveys no ſpiritual meaning, as it only denotes the regal power to prevent any eccleſiaſtical differences, or, in other words, to ſubſtitute the king in place of the Pope before the reformation, with regard to temporalities, and the internal economy of the church. The kings of England never intermeddle in eccleſiaſtical diſputes, unleſs by preventing the convocation from ſitting to agitate them; and are contented to give a ſanction to the regal rights of the clergy.

The church of England, under this deſcription of the monarchical power over it, is governed by two *archbiſhops*, and twenty four *biſhops.*‡ The two archbiſhops are thoſe of Canterbury and York, who are both dignified with the addreſs of your Grace. The former is firſt peer of the realm, as well as *metropolitan* of the Engliſh church. He is enabled

* Skinner's Eccleſiaſtical Hiſtory of Scotland, vol. II. p. 688.

† Lindſey's View of the Unitarian Doctrine, &c. p. 559.

‡ Is as an article in the eccleſiaſtical eſtabliſhment in England, that the king has the right to the nomination of biſhops.

bled to hold eccleſiaſtical courts upon all affairs, which were formerly cognizable in the court of Rome, when not repugnant to the law of GOD, or the king's prerogative. The biſhops are addreſſed by the appellation of your Lordſhips, ſtyled, *Right reverend fathers in* GOD, and take the precedence of all temporal barons. They are to examine and ordain prieſts and deacons, to conſecrate churches and burying places, and to adminiſter the rite of *confirmation*.

The dignitaries of the church of England, ſuch as deans, prebends, and the like, have generally large incomes. England contains about ſixty archdeacons, whoſe buſineſs it is to viſit the churches twice or thrice every year. Subordinate to them are the rural deans, formerly ſtyled arch-preſbyters, who ſignify the biſhop's pleaſure to his clergy, the lower claſs of which conſiſts of prieſts and deacons.

The eccleſiaſtical government of England is lodged in the convocation, which is a national repreſentative, or ſynod, and anſwers pretty nearly to the ideas we have of a parliament.*

The articles of the church of England are Calviniſtic; and this church embraces the Apoſtles', the Nicene, and Athanaſian creeds.

The teſt laws are ſtill in force; and deprive of eligibility to civil and military offices, all who cannot cannot conform to the eſtabliſhed worſhip.†

The moderate clergy of the church of England, treat the proteſtant diſſenters with affection and friendſhip; and though the hierarchy of their church, and the character of biſhops are capital points in their religion, they conſider their differences with the Preſbyterians, and even with the Baptiſts, as not being very material to ſalvation. Nor indeed do many of the eſtabliſhed church think that they are ſtrictly

* Guthrie, p. 220.

† See Dr. Price's Sermon On the love of our Country.

ſtrictly and conſcientiouſly bound to believe the doctrinal parts of the thirty-nine articles, which they are obliged to ſubſcribe, before they can enter into holy orders. Several of them have of late contended in their writings, that all ſubſcriptions to religious ſyſtems are repugnant to the ſpirit of Chriſtianity. Some doctrines, which were formerly generally conſidered as too ſacred to be oppoſed, or even examined, are now publicly controverted, particularly the doctrine of the Trinity. Places of worſhip have been eſtabliſhed, in which that doctrine has been openly renounced; and ſeveral clergymen have thrown up valuable livings in the church, and aſſigned their diſbelief of that doctrine as the motive of their conduct.*

The modern Engliſh Preſbyterians, in their ideas of church government, differ little from the Independants or Congregationaliſts, who hold the independency of Congregational churches, without any reſpect to doctrine, and in this ſenſe almoſt all the diſſenters in England are now become Independants. As to point of doctrine, the Preſbyterians are generally Arminians. The Independants are generally Calviniſts.

The Baptiſts, in England, are divided into general, and particular Baptiſts, viz. Arminians and Calviniſts.

The Methodiſts ſtill frequent the places of worſhip erected by Mr. *Whitefield*, and profeſs a great reſpect for his memory. Mr. *Weſley* lately erected a very large place of public worſhip near Moorfields; and had under him a conſiderable number of ſubordinate preachers, who propagate his opinions, and make proſelytes throughout the kingdom with great induſtry.†

The number of Roman Catholics in Engiand, is eſtimated at ſixty thouſand. They have about three hundred and fifty prieſts. Some peers of the kingdom, and ſeveral other ancient

* Guthrie, p. 221.

† Guthrie, p. 222.

ancient and opulent families belong to this communion, whose exercise of religion is under gentle restrictions. Their number is said to be decreasing. There are about sixty thousand Quakers, and twelve thousand Jewish families. The numerous French and German inhabitants in London, form several Lutheran and Calvinistic parishes.

There is a number of Deists in England; though it is supposed, that class of men are not there so numerous, as in some Popish countries.*

WALES. The established religion is that of the church of England. Some ancient families are Roman Catholics. And it is certain that the principality contains great numbers of Protestant dissenters.†

IRELAND. The established religion is the same with that of England. The Irish church is governed by four archbishops and eighteen bishops. By far the greatest part of the Irish nation are Roman Catholics.

Their clergy are numerous, and their chiefs take the titular dignities from those dioceses in which they reside.‡

Ireland contains as many denominations as England, particularly Presbyterians, Baptists, Quakers, and Methodists, who are all connived at, or tolerated.§ There is not any religious test in this country.

FRANCE. The established religion in this kingdom is the Roman Catholic, in which their kings have been so constant, that they have obtained the title of *Most Christian*; and the Pope, in his bull, gives the King of France the title of Eldest Son of the church. The Gallican clergy are, however, more exempt than some others, who profess

* Guthrie, p. 222.
† Zimmermann, p. 235.
‡ Zimmermann, p. 234.
§ Guthrie, p. 423.

the Roman Catholic religion, from the papal authority.* Their church have several ancient rights, which they have taken care never to relinquish. The Pope never can excommunicate the King of France, or absolve any of his subjects from their allegiance. The liberties of the Gallican church depend upon two maxims, which have always been looked upon in France as indisputable. *1st*, that the Pope has not authority to command any thing in general or particular, in which the civil rights of the kingdom are concerned. *2d*, that though the Pope's supremacy is owned in spiritual matters, yet that his power is limited and regulated by the decrees and canons of ancient councils received in the realm.†

In the established church, Jansenists are very numerous. The bishoprics and prebends are entirely in the gift of the king. No other Catholic state, except Italy, has so numerous a clergy as France. There are in this kingdom, eighteen archbishops, one hundred and eleven bishops, one hundred and sixty-six thousand clergymen, and three thousand four hundred convents, containing two thousand persons devoted to a monastic life. The number of clergy is however, decreasing; and according to some statements, amounts at present only to one hundred and thirty thousand persons.‡

Since the repeal of the edict of Nantes in 1685, the French Protestants have suffered much from persecution. At present they enjoy perfect liberty. A solemn law which does much honor to Louis XVI, the present king of France, has given to his non Roman Catholic subjects, as they are called, all the civil advantages and privileges of their Roman Catholic brethren.

The national assembly in France have dissolved the monastic

* Guthrie, p. 453.

† Broughton's Historical Library, vol. 1. p. 247.

‡ Such is the accountgiven by Zimmermann. Since he wrote, the revolution in France has made alterations in religious affairs.

naſtic inſtitutions in that country. They have reſtored to the chriſtian churches in France, the right of appointing their own paſtors, both the ordinary clergy, and the biſhops.*

The French conſtitution has reformed the condition of the clergy. It has raiſed the income of the lower and middle claſſes, and taken from the higher. None are now leſs than twelve hundred livres, (fifty pounds ſterling,) nor any higher than about two or three thouſand pounds.†

The French conſtitution has aboliſhed, or renounced toleration, and intoleration alſo, and has eſtabliſhed univerſal right of conſcience.‡

The Preſident of the National Aſſembly of France, in an anſwer to a petition of the Quakers, obſerves, "*There is a kind of property, which no man would put into the common ſtock: the motions of his ſoul, the freedom of his thought. In this ſacred domain, man is placed in a hierarchy far above the ſocial ſtate. As a citizen, he muſt adopt a form of government; but as a thinking being, the univerſe is his country.*

The relation of every man with the Supreme Being, is independent of all political inſtitutions. Between GOD *and the heart of man, what government will dare to interpoſe?*"

UNITED PROVINCES. The Dominant ſect of Chriſtians in theſe Provinces are thoſe who are called the *Reformed Church*. They are ſevere Calviniſts, who maintain the doctrine of the *Synod of Dort*.§

Roman Catholics, amongſt whom are the Janſeniſts. They are in proportion to the inhabitants of the Provinces as two to three.

The

* Prieſtley's Letters to Burke.

† Paine's Rights of Man, in anſwer to Burke.

‡ Powars's News-Paper for July 4, 1791.

§ The Synod of Dort, held in 1618, made the ſtricteſt notion of *predeſtination*, an eſſential article of faith in the Dutch church. None but Calviniſts can hold any employment of truſt or profit.

The Remonſtrants or Arminians, who only have churches in Holland, Utrecht, and Frieſland. The greateſt part of them are inhabitants of Holland, principally Amſterdam, Rotterdam, and Geuda.

Lutherans are a very great and increaſing number.

Baptiſts, divided into ſeveral ſects, are mighty and numerous. Thoſe who are called Mennonites approach nigh to the *Reformed Church*. The Baptiſts are generally Unitarians, loving and practiſing univerſal toleration.

Collegiants, formed by the perſecution of the Remonſtrant miniſters in 1619. They have no peculiar miniſter, but every one learns and preaches what he thinks uſeful: at preſent they are only in Holland.

Quakers are a ſmall number.

Hernhutters, and at Amſterdam, Perſians, and members of the Grecian church; to which add many thouſand Jews.

There is at preſent, notwithſtanding the rigid Placards againſt the Roman Catholics and Socinians, a prevailing ſpirit of candor and catholiciſm among the different denominations.

The miniſters of the goſpel belonging to the Dominant church, are maintained by the civil magiſtrate; thoſe of the Diſſenters, by their own churches, who have acquired funds for various purpoſes, by gifts, teſtaments, legacies, and donations of private men.

Deiſm, in the worſt ſenſe of the word is not common in this country. Few men, who love to be called philoſophers; ſome profligates, and boys, conſtitute this claſs.*

There are in the ſeven provinces, one thouſand five hundred and ſeventy-nine paſtors of the eſtabliſhed church, ninety of the Walloon Church, eight hundred Roman Catholics, fifty-

* Extract of a letter from a Gentleman of character in Holland, to his friend in America.

fifty-three Lutheran, forty-three Arminian, and three hundred and twelve, Baptiſt preachers.*

AUSTRIAN AND FRENCH NETHERLANDS. The eſtabliſhed religion here is the Roman Catholic; but Proteſtants and other denominations are not moleſted.

There are two archbiſhops, and nine biſhops in this place.† A great number of the religious houſes, founded in the Auſtrian Netherlands, both in the cities and country, are now diſſolved. While the religious, who inhabited theſe convents, are invited to enter into the world; monaſteries are open for the reception of thoſe among them, who chooſe to paſs the remainder of their days in thoſe obſervances to which they have been long accuſtomed. The religions of both ſexes have, for the moſt part, entered again into the world. A part of the eſtates of the diſſolved monaſteries is ſet apart for the religious who enter again into the world; the remainder is deſtined for public works, which are beneficial to the ſtate.‡

GERMANY. Since the year 1555, the three following denominations of Chriſtians are the eſtabliſhed religions of this empire. The Roman Catholic, the Lutheran, and Calviniſtic, generally called the reformed religion. The firſt prevails in the South of Germany; the Lutheran in the North; and the reformed, near the Rhine. In the ſubſequent civil wars, which were chiefly on account of religion, the rights of thoſe rival religions, as eſtabliſhed by the religious peace of 1555, had undergone great alterations, whenever the provinces had changed maſters; and the confuſion ariſing from the claims of the oppreſſed parties, and from the encroachments of the victorious, were become extreme. It was at length ſettled by the peace of Weſtphalia,

* Zimmermann, p. 186.

† Guthrie, p. 485.

‡ Shaw's Hiſtory of the Auſtrian Netherlands,

lia, that the religion of the different ſtates ſhould remain as it had been in the year 1624, which is on that account, called the *definitive year*. According to this agreement, the ſovereign is obliged to leave each of thoſe religions, eſtabliſhed or tolerated; yet the right of correcting abuſes in the public worſhip was reſerved to him. There are likewiſe in the empire, ſectaries of various denominations. The Roman Catholic church acknowledges the ſupremacy of the Pope; and in conſequence of an agreement between the Germanic church, and the Holy-See, the latter acquired the right of confirming all the prelates of the empire. Their ſuperior clergy conſiſts of eight archbiſhops, forty biſhops, and many abbots; ſome of which, as well as moſt of the archbiſhops and biſhops, are ſovereign princes.*

The Proteſtant clergy are governed by aſſemblies called Conſiſtories, under the control of the ſovereign of each ſtate. It is compoſed of ſuperintendents-general, who are commonly members of the Conſiſtory, ſuperintendents, or inſpectors, and miniſters of the pariſhes. All the Roman Catholics are under the direction of the elector of Mentz; the Proteſtants are under the direction of the elector of Saxony. Thoſe directors manage the concerns of religion at the diet.†

There are at leaſt eighty thouſand Proteſtants, in the provinces belonging to the German empire. There are beſides many thouſand Greeks, two hundred and twenty-three thouſand Jews, and about fifty thouſand Egyptians or Gypſies, in the Auſtrian dominions.

The late emperor Joſeph IId, by an edict in 1781, gave liberty to all his ſubjects to worſhip GOD according to the dictates of their conſciences, and prohibited any diſturbance in their worſhip. The ſame year, by another edict, he removed the reſtraints on the liberty of the preſs. In 1782, he

* Zimmermann, p. 123, 124.

† Ibid.

he aboliſhed ſeveral monaſteries and and nunneries, provided for the maintenance of thoſe who belonged to them, and appropriated the revenues partly to free ſchools, partly to orphan houſes, where the children of peaſants are inſtructed in huſbandry, &c.*

By an edict in 1788, he prohibited the printing indulgences, prayers, directories, &c. which encourage error and ſuperſtition, by aſcribing to indulgences any effect on ſouls in purgatory.

In conſequence of his edicts, many new churches have been formed, and provided with miniſters in Auſtria, and part of Sileſia, and knowledge is every day increaſing in his hereditary dominions.

Some of the eccleſiaſtical Catholic princes in Germany, appear to have followed the late emperors example.

The archbiſhop of Saltzburg, in a paſtoral letter, condemns too much expenſe in the ornaments of churches, ſacred veſtments, &c. which had better be employed in relieving the neceſſitous. And at a ſolemn Jubilee feaſt, inſtead of the uſual donations for pretended religious uſes, he gave conſiderable ſums for incurables, madmen, and idiots. On occaſion of the Jubilee, in another paſtoral letter, he exhorts not to truſt in indulgences, without repentance and reformation. He recommends to his clergy an unwearied ſtudy of the ſacred oracles, and a better acquaintance with the fathers and church hiſtory.

The archbiſhop of Conſtance has greatly diminiſhed the number of feſtivals in his dioceſe.†

The Jews, in the Emperor's dominions, have lately been admitted to equal privileges with other citizens.

The

* There were, (ſays Zimmermann,) in the beginning of this emperor's reign upwards of two thouſand monks and nuns, who are now reduced to one thouſand one hundred and fifty-three.

† Erſkine's Sketches.

The inhabitants of the Palatinate are partly Proteſtants, and partly Roman Catholics, who live in harmony with each other. The great church in Heildelberg is divided into two apartments, in one of which the Proteſtants, in the other the Papiſts, perform public worſhip.*

PRUSSIA. The eſtabliſhed religions in this kingdom are the Lutheran and Calviniſtic, chiefly the former; but Jews, Hernhutters, Mennonites, &c are tolerated.†

Frederick William, the preſent king of Pruſſia, by an edict publiſhed in 1788, ordains, that the Reformed, Lutheran, and Roman Catholic religions be preſerved genuine and protected.

The toleration of the other denominations remains unimpaired, provided they do not endeavour to make proſelytes, and ſhake the faith of other communions.

This edict ſeverely prohibits proſelyte making in all confeſſions without diſtinction; but gives every one leave to renounce his old and adopt a new confeſſion, provided he publicly anounces his change of religion. Every teacher, whether he is a Calviniſt, Lutheran, or Roman Catholic, is required to teach doctrines agreeable to the confeſſion to which he belongs.‡

BOHEMIA. Though the Roman Catholic is the eſtabliſhed religion of this place, there are many Proteſtants among the inhabitants, who are now tolerated in the free exerciſe of their religion.§

A German tranſlation of the bible, for the uſe of Catholics, was publiſhed at Prague 1781, by the encouragement of the late empreſs queen, Maria Thereſa, in order to render the reading of the ſacred oracles more eaſy and common.

* More's Travels, vol. 1. p. 306.
† Guthrie, p. 523.
‡ Erſkine's Sketches. p. 91, 92, 96.
§ Guthrie, p. 528.

mon. The worthy prince, and archbiſhop of Prague, to whom was committed the overſight of this tranſlation, has alſo encouraged the publiſhing a Bohemian bible.*

Some of the Moravians have embraced the doctrines of Count Zinzendorf, which have been propagated in ſeveral parts of the globe. The Count has ſent his fellow laborers throughout the world, in order to extend this denomination. He himſelf has been over all Europe, and at leaſt twice in America.†

HUNGARY. The eſtabliſhed religion of the Hungarians is the Roman Catholic; though the major part of the inhabitants are Proteſtants and Greeks, who now enjoy the full exerciſe of their religious liberties.‡

Since the act of toleration has been publiſhed, no leſs than two hundred churches have been allowed the Proteſtants. There are beſides many thouſand Greeks, two hundred and twenty three thouſand Jews, and about fifty thouſand Egyptians and Gypſies.§

In Wallachia, it is ſaid, their faſtings almoſt take up half the year, and are ſo extremely ſevere, that they dare not eat any meat, eggs, or milk: but they ſcarce have any idea of other religious duties.‖

TRANSYLVANIA, SCLAVONIA, AND CROATIA. The Roman Catholic is the eſtabliſhed church in Tranſylvania. Yet Lutherans, Calviniſts, Socinians, Arians, Greeks, Mahometans, and other denominations, enjoy their ſeveral religions.¶

* Erſkine, p. 221.
† Rimmius's Hiſtory of the Moravians. p. 25.
‡ Guthrie, p. 532.
§ Zimmerman, p. 160.
‖ Born's Travels through Hungary.
¶ Guthrie, p. 535.

The number of Unitarians in Tranſylvania, in the year 1776, was twenty-eight thouſand ſix hundred and ninety-ſeven, and their churches one hundred and ſeventeen.

They obtained a ſettlement very early in this country, and have continued there under various reverſes and much oppreſſion to the preſent day.*

The Sclavonians are zealous Roman Catholics, though Greeks and Jews are tolerated.

The religion of the Croats is ſimilar to that of the Tranſylvanians and Sclavonians, who are their neighbours.†

POLAND. The eſtabliſhed religion in this kingdom is the Roman Catholic. Proteſtants, to whom the name of Diſſidents is now confined, are tolerated. In former times, the rights and numbers of the Proteſtants were ſo great, that they claimed equal authority with the Roman Catholics; and about 1573, both parties were called Diſſidentes.

Yet afterwards the Proteſtants ſuffered very great oppreſſion, till after the late civil wars. Their rights were at length ſettled in 1778, by the interference of the civil powers. They are ſtill incapable of holding the ſenatorial dignity, and are admitted only to inferior appointments. Beſide Lutherans and Calviniſts, there are in Poland congregations of Greeks,‡ Unitarians, and Arians, all of whom are now comprehended under the name of Diſſidents. The power of the prieſts, and the authority of the Pope, is ſtill great in Poland. The Pope's nuncio has a very extenſive eccleſiaſtical juriſdiction. At the head of the Roman Catholic clergy is the primate of Poland, who is archbiſhop of Gneſna. He ſtyles himſelf a prince. He has the firſt rank among

* Prieſtley's Hiſtory of Early Opinions, vol. 4. p. 271.
Lindſey's Hiſtorical View of Unitarians, p. 154.

† Guthrie, p. 536.

‡ The principles of Socinianiſm made a very early and conſiderable progreſs in Poland.

among the ſenators, and is legatus natus of the Holy See. There are in Poland twelve biſhoprics, thirty ſeven abbeys, five hundred and ſeventy nine convents of men, and eighty-ſix of women. The knights of Malta, reſiding in Poland, belong likewiſe to the clergy. The Lutheran church is governed by a preſbytery, or conſiſtory of the Antiſtites of the church and the miniſters. There are great conteſts ſubſiſting between the adherents of this church and the Catholics. The Calviniſts have one ſenior general, and three ſeniors, to whom the government of their church is intruſted.*

SWITZERLAND. The different cantons of Switzerland, though united by a common bond, and all of a republican government, differ in the nature of that form, as well as in religion.

Thoſe cantons, which are in the ſtrongeſt degree democratical, are of the Popiſh perſuaſion; and the moſt perfect ariſtocracy of them all is eſtabliſhed in the Proteſtant canton of Berne, which is the moſt powerful.†

Calviniſm is ſaid to be the religion of the Proteſtant Swiſſes. But this muſt be underſtood chiefly with reſpect to the mode of church government; for in ſome doctrinal points, they are far from being univerſally Calviniſtic.

Zuinglius was the apoſtle of Proteſtaniſm in Switzerland.‡

The inhabitants of the canton of Glaris live together in a general equality and moſt perfect harmony; even thoſe of the different perſuaſions of Catholics and Proteſtants, who ſometimes perform divine ſervice in the ſame church, one after the other; and all the offices of ſtate are indifferently adminiſtered by both parties, though the Proteſtants are more in number, and ſuperior both in induſtry and commerce.§

GENEVA.

* Zimmermann, p. 89, 90, 91.

† More's Travels, vol. 1. p. 336.

‡ Guthrie, p. 560.

§ Adams's Defence of the American Conſtitution, vol. 1 p. 28.

GENEVA. It is said, that the strict church discipline, which Calvin introduced in this republic, immediately after the reformation, is now no more. That infidelity prevails, and is accompanied with a general corruption of manners. However, we are informed, that many of the clergy in Geneva are men of distinguished abilities, amiable characters, and excellent writers on the deistical controversy, and other subjects.*

SPAIN. The Roman Catholic is the exclusive religion of the Spanish monarchy, and the king is distinguished with the epithet of *Most Catholic*.

All other denominations of Christians, as well as the Jews, were formerly exposed to all the severities of persecution; and the least deviation from what is called the orthodox faith, was liable to be punished with loss of liberty, and even of life. The power of the Court of *inquisition*,† established in Spain in 1478, has however been diminished ‡ in

* Erskine's Sketches, p. 234.

† The Inquisition was erected about the year 1212, by Dominic, a Spaniard by birth. Those who are desirous to see a particular account of the rise, progress, and cruelties practised in this tribunal, may consult Limborch's History of the Inquisition.

‡ A young gentleman,* who lately travelled in Spain, observes, that the powers of the inquisition are now much confined. The abolition of the order of Jesuits, weakened the nerves of this ecclesiastical engine. None of the inhuman powers originally vested in this tribunal have either been ceded, or annulled; but, though the Spanish nation has been the least illuminated by the strong rays of the sun of toleration, lenient rather than violent measures have lately been pursued. Although the full powers of the tribunal remain, yet, like the acts passed in the latter end of the last century, by the British parliament against the dissenters, they have long been dormant. The manners and tempers of the times are so altered, that even the dark dungeons of superstition

* Mr. Howel.

in ſome reſpects by the interference of the civil power.*

The king of Spain has at length ſtripped the inquiſition of the powers which rendered it odious and terrible. It will in future be little more than a college of inquiry in religious matters. Its juriſdictions and priſons are taken from it, and thoſe powers happily reſtored to civil tribunals. This meaſure will have an extraordinary effect in promoting arts, manufactures, commerce, and learning. Spain in future will be a ſecure and happy reſidence for ſtrangers.†

The power of the clergy has been much reduced of late years. A royal edict has alſo been iſſued, to prevent the admiſſion of noviciates into the different convents without ſpecial permiſſion, which has a great tendency to reduce the monaſtic orders.‡

The public worſhip in Spain, is loaded with an enormous number of ceremonies.

The whole of the canon law is here in force,§ and the power of the Pope is ſtill very extenſive. It is ſuppoſed, that the clergy of this kingdom amount at preſent to two hundred thouſand perſons, half of which are monks and nuns, diſtributed through three thouſand convents. The poſſeſſions of the clergy are very ample. The revenue of the archbiſhop of Toledo amounts to three hundred thouſand Spaniſh ducats. There are in the kingdom of Spain eight archbiſhops

ſuperſtition have been enlightened by the change. The inquiſition is now what it was when firſt eſtabliſhed in eſſence, though not in effect; and probably, we ſhall ſoon either ſee it eradicated, or merely a bug-bear to frighten the ignorant and puſillanimous.

* Zimmermann.

† Annual Regiſter for 1774, p. 89.

‡ Guthrie.

§ The canon law conſiſted originally of the decrees of general councils and ſynods, and then of the conſtitution of Popes, and deciſions of the court of Rome.

archbiſhops and forty-ſix biſhops; in America ſix archbiſhops and twenty-eight biſhops; in the Philippine Iſlands, one archbiſhop and three biſhops. All thoſe dignities are in the gift of the king. Fifty-two inferior eccleſiaſtical dignites and offices are in the gift of the Pope.*

PORTUGAL. The eſtabliſhed religion in this kingdom is the Roman Catholic, to the excluſion of any other profeſſion. There are ſeveral tribunals of *Inquiſition* in Portugal, viz. at Liſbon, Coimbre, Evora, and at Goa in the Eaſt-Indies. A great number of Jews are however in the country, who conform outwardly with the eſtabliſhed religion. It is ſaid, that many of them are even among the clergy.

The Portugueſe clergy conſiſts of one patriarch, a dignity granted to the church of Portugal in the year 1716, of three archbiſhops, and fifteen biſhops. The number of the eccleſiaſtical perſons, upon the whole, amounts to two hundred thouſand; thirty thouſand of whom are monks and nuns. According to others there are ſixty thouſand monks and nuns, and ſeven hundred and forty five convents. The proportion of the number of the clerical perſons to that of the laymen, is as one to eleven.†

The Pope's authority in Portugal has been of late ſo much curtailed, that it is difficult to deſcribe the religious ſtate of this country. The royal revenues are greatly increaſed at the expenſe of the religious inſtitutions in this kingdom. The power of the *inquiſition* is now taken out of the hands of the eccleſiaſtics, and converted to the benefit of the crown.‡

ITALY. The religion of the Italians is the Roman Catholic. Hence it ſpread over Europe. Many volumes have been employed in diſcribing the eccleſiaſtical government

* Zimmermann, p. 320, 321, 323.

† Ibid. p. 537, 538.

‡ Guthrie, p. 591.

ment of the papacy. The Pope, as the visible head of the church, and the successor of St. Peter, is supposed to be the fountain of ecclesiastical dignity. He gives bulls for the installing bishops and archbishops.* He has power to convoke general councils; to grant dispensations and indulgences; to excommunicate offenders; and to canonize those whom the church deems worthy of that honor.† His jurisdiction is not, like that of other bishops, confined to particular countries, but extends through the whole body of Roman Catholics in the Christian world.‡ The Cardinals, who are next in dignity to the Pope, are seventy, in allusion to the seventy disciples of our Saviour, and are chosen by the Roman pontiff. The government devolves on them during the vacancy of the Holy See.

These Cardinals elect the Pope, and are the only persons on whom the choice can fall; the election is determined by the plurality of voices. The election of a Pope is followed by his coronation; and that ceremony is performed in the Lateran church, where they put a triple crown on his head. The provinces which depend on the Holy See are governed

* In some Roman Catholic states, the sovereign nominates persons to bishoprics, and great benefices; but bulls from Rome are necessary to enable them to enter into the exercise of their functions. [See Vattel's Law of Nations.*]

† Canonization is a ceremony in the Romish church, by which persons deceased are ranked in the catalogue of saints.

The beatification of a saint is previous to his canonization. Before that can take place, attestations of virtues and miracles are necessary. These are examined, sometimes for several years, by the congregation of rites. Before a beatified person is canonized, the qualifications of the candidate are strictly examined into, in consistories held for that purpose. After this, the Pope decrees the ceremony, and appoints the day.

‡ This peculiarly distinguishes the Bishop of Rome from other bishops.

* Barclay's Dictionary.

governed by Legates; and there are few countries where the Pope has not ambaſſadors, who are ſtyled *Nuncios*.

The title given to the Pope is, *His Holineſs*, and the Cardinals have that of *Eminence*.

All the numerous eccleſiaſtics, and religious orders, who profeſs the Roman Catholic religion, are under the Pope; and every one of theſe orders has its general at Rome, by whom the Pope is acquainted with every thing which paſſes in the world.

The ceremonies which are obſerved at the election and coronation of a Pope, cannot be abridged in the narrow limits of this work. A modern traveller aſſerts, that no ceremony can be better calculated for ſtriking the ſenſes, and impoſing on the underſtanding, than that of the ſupreme pontiff giving the bleſſing from the balcony of St. Peter. This ceremony, at which he was preſent, he deſcribes in the following manner.

It was a remarkable fine day; an immenſe multitude filled that ſpacious and magnificent area; the horſe and foot-guards were drawn up in their moſt ſhowy uniform. The Pope, ſeated in an open, portable chair, in all the ſplendor which his wardrobe could give, with the tiara on his head, was carried out of a large window, which opens on a balcony in the front of St. Peter's. The ſilk hangings and gold trappings with which the chair was embelliſhed, concealed the men who carried it; ſo that to thoſe who viewed him from the area below, his Holineſs ſeemed to ſail forward, from the window ſelf-balanced in the air, like a celeſtial being. The inſtant he appeared, the muſic ſtruck up, the bells rung from every church, and the cannon thundered from the caſtle of St. Angelo in repeated peals. During the intervals, the church of St. Peter's, the palace of the Vatican, and the banks of the Tiber, re-echoed the acclamations of the populace. At length his Holineſs aroſe from his ſeat, and an immediate and awful ſilence enſued.

The

The multitude fell upon their knees, with their hands and eyes raiſed towards his Holineſs, as to a benign deity. After a ſolemn pauſe, he pronounced the benediction with great fervor; elevating his out-ſtretched arms as high as he could; then cloſing them together, and bringing them back to his breaſt with a ſlow motion, as if he had got hold of the bleſſing, and was drawing it gently from heaven. Finally, he threw his arms open, waving them for ſome time, as if his intention had been to ſcatter the benediction with impartiality among the people.*

At preſent the Papal authority is evidently at a low ebb, and is not reſpected as it was in former ages.† The late celebrated Pope Ganganelli, known by the name of Clement XIV, who has been ſtyled the Phenix of ages,‡ after the matureſt deliberation, ſigned a brief on the 21ſt of July, 1773, which ſuppreſſed the famous order of the Jeſuits, who have been the warmeſt aſſertors of the Papal power, and whoſe cabals and intrigues have made them formidable for ages to every court in Europe, and enabled them to eſtabliſh a powerful and well regulated ſovereignty in another hemiſphere.§

As the Jeſuits had a great ſhare in the education of youth, the ſhutting up of their ſchools might have proved of bad conſequences, if this Pontiff had not prevented it. After having ſketched out a plan of education, worthy of the greateſt maſter, he caſt a rapid eye upon ſome prieſts and friars, who by their talents and example, were capable of replacing the Jeſuite teachers, and immediately inſtituted them profeſſors. To the aſtoniſhment of Rome, there ſeemed to be ſcarce an

* More's Travels through Italy, vol. 2, p. 158, 159.

† Guthrie, p. 626.

‡ Stiles' Sermon, p. 18.

§ Paraguay in South-America.

interval between the departure of the Jeſuits, and the coming of their ſucceſſors.*

In the Roman Catholic kingdoms, Rome has no adminiſtration, but what is purely ſpiritual. It is only in the eccleſiaſtical ſtate that ſhe has any temporal authority.†

The inquiſition in Italy is little more than a ſound. Perſons of all denominations live here unmoleſted, provided no groſs inſult is offered to the eſtabliſhed worſhip. Even the Jews are allowed the full exerciſe of their religion in the heart of Rome.‡ Many of the profeſſors of the Catholic religion now openly avow the liberal ſentiments of mildneſs, forbearance, and moderation.§ The famous Pontiff above mentioned, obſerves in in his letters, "*That every impetuous zeal, which would bring down fire from heaven, excites only hatred. A good cauſe ſupports itſelf; ſo that religion needs only produce its proofs, its traditions, its works, its gentleneſs, to be reſpected. Chriſtianity of itſelf overthrows every ſect, which may be inclined to ſchiſm, or which breathes a ſpirit of animoſity.*"‖

The regency of Milan has given a late inſtance of its general diſpoſition to reduce the power of the church, by aboliſhing forever the tribunal of the inquiſition in that dutchy, and appropriating the eſtates for the ſupport of an hoſpital of orphans.¶

The

* Ganganelli's Letters, vol. 2. p. 203.

† Guthrie, p. 601.

‡ There are about nine thouſand of that unfortunate nation at preſent at Rome, the lineal deſcendants of thoſe brought captive by Titus from Jeruſalem.

§ It is ſaid, that there has been a reformation, in faith as well as diſcipline, long, though ſecretly gaining ground in the church of Rome. And the enlightened members of that church, now reject ſome of thoſe doctrines, which appear to Proteſtants contrary to ſcripture and reaſon. [See Annual Regiſter for 1786.]

‖ Ganganelli's Letters, vol. 2. p. 130.

¶ Annual Regiſter for 1775.

The preſent Pope is Pius VI, elected February 15, 1775. A modern traveller, who had a perſonal interview with this pontiff, obſerves, "*That he lays a greater ſtreſs on the ceremonious part of religion than his predeceſſor Ganganelli; and performs all the religious functions of his office in the moſt ſolemn manner, not only in public and extraordinary occaſions, but alſo in the moſt common acts of devotion. Before he was choſen Pope, he was conſidered as a firm believer in all the tenets of the Romiſh church, and a ſcrupulous obſerver of all its injunctions and ceremonials.*"* He is repreſented to be a friend to the Jeſuits, and it is ſuppoſed that if the houſe of *Bourbon* would conſent, he would reſtore the order to its former luſtre. However, we are informed, that a tranſlation of the New Teſtament into Italian was publiſhed at Florence, in 1781, by abbot *Antonio Martini*, under the pontificate of Pius, and is the firſt which has appeared with the approbation of the Pope.†

It is ſaid, that ſince the order of Jeſuits was aboliſhed by Clement XIV, they have appeared in ſeveral parts with renewed ſtrength, and are called Ex-Jeſuits. In their firſt plan, in caſe of abolition, they had determined to transform themſelves into an inviſible ſecret ſociety, till favorable circumſtances ſhould induce them to throw off the maſk, and perhaps to appear on the theatre of the world again with greater luſtre. Before their abolition, their generals, provincials, &c. were known, though their plan of government, and preſerving power, were kept ſecret. Now their ſuperiors are inviſible, and only a ſmall part of the order known, from whom mandates and permiſſions originate. The order of Jeſuits now formally exiſts in Weſt-Ruſſia, and even where it ſeems to be aboliſhed, remains ſecretly, and repairs its loſſes. The Ex-Jeſuits under various profeſſions and diſguiſes, inſinuate themſelves into Proteſtant countries.‡

Deiſm

* More's Travels through Italy, vol. 2. p. 151.

† Erſkine's Sketches, p. 226, 250.

‡ Ibid, p. 249

Deiſm prevails greatly among the politer part of the inhabitants of this country.*

TURKEY IN EUROPE, CONTAINING THE DANUBIAN PROVINCES, AND GREECE. The eſtabliſhed religion in this empire is the Mahometan, of the ſect of the Sunnites. The ſect of the Shaites is however tolerated. All other religions are likewiſe included in this ſyſtem of toleration, on paying a certain capitation. Among the Chriſtians reſiding in Turkey, thoſe of the Greek religion are the moſt numerous, and they enjoy certain privileges, and can be advanced to poſts of truſt and profit; as to the princely dignity of Moldavia and Wallachia, to the place of body phyſicians and interpreters of the imperial court. The Greeks are, in religious matters, ſubject to the patriarch of Conſtantinople, who is conſidered as the chief of the Greek church and nation, and whoſe authority and juriſdiction is extenſive. Other branches of the Greek church are the Armenians, Coptes, Neſtorians, Maronites, &c. The Turkiſh clergy are numerous. Any perſon may be a prieſt who chooſes to take the habit, and perform the functions of his order, and lay down the office when he pleaſes.† This body is compoſed of all the learned in that empire; and they are likewiſe the only teachers of the law, who muſt be conſulted in all important caſes. In their capacity of lawyers, or interpreters of the *Korân*, which, in moſt caſes, is the code of laws, the clergy are called *Ylana*, or the inſtructed in the law. The Grand Sultan himſelf, as Caliph, or ſucceſſor to the prophet Mahomet, is their head; but their actual chief is the Mufti, an officer of great authority and political

* Hiſtory of Religion, No. 4, p. 176.

† The Mahometans ſuppoſe, that any Muſſulman, who is perfect maſter of the Korân knows all his duties towards GOD, and towards man. He may then occupy every civil, military, and eccleſiaſtical employment. [See Savary's Letters On Egypt, vol. 2. p. 98.

political influence ; who is ſtyled, *the maker of laws, giver of judgments, and prelate of orthodoxy.* The Sultan has the power of depoſing the Mufti, but he cannot take his property from him, which is conſidered as ſacred. The ſucceſſors or deſcendants of Mahomet, who are called *Emirs*, or *Sherifs*, enjoy the ſame privilege. Thoſe perſons or prïeſts, who are employed in the rites of the public worſhip, are called Imans ; and the Mahometan temples are called Moſques. There are among the Turks, eight religious orders. Their monks are called Derviſes, and lead in general a very auſtere life. The moſques are very richly endowed, and the eſtates which they have acquired, are become ſacred, and cannot be taken by the moſt arbitary deſpots.

Jews are very numerous in Turkey. They are ſubject to a chief of their own nation, called Cochan Paſcha, whoſe power over them is even greater than that, which the Patriarch exerciſes over the Greek Chriſtians. Gypſies are found in all provinces. Upon the whole, the number of Mahometans is greater than that of the ſubjects of other religious denominations.*

EUROPEAN ISLANDS.

ICELAND. The only religion which is tolerated in this Iſland is the Lutheran. The churches on the eaſt, ſouth, and weſt quarters of this Iſland, are under the juriſdiction of the biſhop of Skalholt (the capital of the Iſland,) and thoſe of the north quarter, are ſubject to the biſhop of Holum. The Iſland is divided into one hundred and eighty-nine pariſhes.†

ORCADES, HEBRIDES, AND SHETLAND. The religion

* Zimmermann, p, 356, 357, 358.

† Guthrie, p. 65.

religion of theſe Iſlands is Proteſtant according to the diſcipline of the church of Scotland.

SCANDINAVIAN ISLANDS. Theſe Iſlands, being peopled either from Sweden, Denmark, or Norway, profeſs the Lutheran religion.

CORSICA, AZORES, MAJORCA, MINORCA, AND IVICA. The inhabitants of all thoſe Iſlands profeſs the Roman Catholic religion.

SARDINIA. The Roman Catholic is the eſtabliſhed religion. But government has greatly limited the power of the Pope, and of the inquiſition in this kingdom. A ſtop has likewiſe been put to the perſecution of the Proteſtants in the vallies of Lucern, Peyrouſe, and St. Martin, formerly ſo famous by the name of Vaudois, on account of their ſufferings, and firm adherence to their religious tenets. Their number amounts to about two thouſand. The very numerous clergy in theſe ſtates are not rich. The church is governed by five archbiſhops, and twenty-ſix biſhops. The clergy are entirely dependent on the king, and ſubject to the ſecular juriſdiction. The church preferments are all in the gift of the king.

NAPLES* AND SICILY. The inhabitants of this kingdom are more zealous Catholics than thoſe of Rome. There is, however, no inquiſition eſtabliſhed at preſent, in this country.† The power of the Pope in this kingdom is not great. In Naples ſome prebends are his gift; but in Sicily all church preferment is in the gift of the king. The clergy are very numerous; and ſo rich, that not leſs than one half of the riches of the country are in the poſſeſſion of the

* Naples is inſerted in this place, though it is not an Iſland, becauſe Naples and Sicily belong to one kingdom.

† We are informed that the inquiſition was aboliſhed in Sicily in 1784, without diſturbance, and with general approbation. [See Erſkine's Sketches.]

the church. There are in Naples, twenty archbiſhops, and one hundred and ſeven biſhops. In Sicily, three archbiſhops, and eight biſhops. In the year 1782, there were in Naples alone, forty-five thouſand five hundred and twenty-five prieſts, twenty-four thouſand ſix hundred and ninety-four monks, twenty thouſand ſeven hundred and ninety-three nuns. In 1783, government reſolved to diſſolve four hundred and ſixty-ſix convents of nuns; and the beginning has actually been made to carry this reſolution into execution.*

MALTA. The inhabitants of of this Iſland are Roman Catholics; and that religon is ſo eſſential to the order of the Knights of Malta, that no perſon of a different perſuaſion can be admitted into it.

Notwithſtanding the ſuppoſed bigotry of the Malteſe, the ſpirit of toleration is ſo ſtrong, that a moſque has lately been built for their ſworn enemies the Turks. Here the poor ſlaves are allowed to enjoy their religion in peace. It lately happened that ſome idle boys diſturbed them during ſervice; they were immediately ſent to priſon, and ſeverely puniſhed.†

CANDIA, CYPRUS, AND RHODES. The eſtabliſhed religion of theſe, and the other Iſlands belonging to the Turks, is Mahometaniſm. There are alſo numbers of Chriſtians who profeſs the tenets of the Greek-Church.‡

A GENERAL VIEW OF THE ASIATIC RELIGIONS.

THOUGH Chriſtianity was planted in this part of the

* Zimmermann, p. 294.
† Brydone's Tour through Sicily and Malta, vol. 1. p. 235.
‡ Broughton's Hiſtorical Library, vol. 2. p. 327.

the globe, with wonderful rapidity, by the apoſtles and primitive fathers, it ſuffered an almoſt total eclipſe by the conqueſts of the Saracens, and afterwards of the Turks. The principal religions at preſent, are the Mahometan and Pagan. The Mahometans are divided into the ſects of Hali and Omar. Both own Mahomet for their law-giver, and the *Korân* for their rule of faith and life. Jews are to be found every where in Aſia.* In Siberia and the Turkiſh dominions, there are a conſiderable number of Greek Chriſtians. Roman Catholic miſſionaries have attempted to propagate their doctrines in the moſt diſtant regions.

All the people of the Eaſt, except the Mahometans, believe all religions in themſelves indifferent. They fear the eſtabliſhment of another religion, no otherwiſe than as a change of government. Among the Japaneſe, where there are many ſects, and where the ſtate has had for ſo long a time an eccleſiaſtical ſuperior, they never diſpute on religion. It is the ſame with the people of Siam. The Kalmucks make it a point to tolerate every ſpecies of religion. At Calicut it is a maxim of ſtate that every religion is good.†

The Gentoes think a diverſity of worſhip is agreeable to the GOD of the univerſe, and they refuſe to admit or make converts.‡ Heaven, they ſay, has many gates, and every one may enter at which he pleaſes.§

Such are the general outlines of the Aſiatic religions.

TURKEY, IN ASIA, CONTAINING PART OF ARABIA, SYRIA, PALESTINE, NATOLIA, MESOPOTAMIA, TURCOMANIA, AND GEORGIA.‖ The Mahometan is the eſtabliſhed religion of theſe countries.

Paleſtine,

* Guthrie, p. 637.

† Monteſquieu's Spirit of Laws, vol 2. p. 216.

‡ Prieſtley's Lectures On Hiſtory, p. 439.

§ Middleton's Geography, vol. 1. p. 146.

‖ Georgia has lately put itſelf under the protection of Ruſſia.

Paleſtine, ever dear and ſacred to Chriſtians, as the ſcene on which the Son of GOD had lived and died; and Syria, celebrated for its wealth and rich productions, were numbered among the firſt conqueſts of the Caliphs.*

Beſide Mahometans and Jews, many Chriſtians of different ſects inhabit Syria, viz. Greeks, Latins, Armenians, Melchites, Maronites, and Jacobites.

The Mahometans and Chriſtians in Syria, treat each other as infidels, and by their reciprocal averſion keep alive a ſort of perpetual war.†

The inhabitans of Baſſora conſiſt of Mahometans, Jews, Jacobites, Neſtorians, Catholics, and Chaldean Chriſtians, or Chriſtians of St. John, who are pretty numerous.

Many Chriſtians inhabit Meſopotamia, who have an archbiſhop ſubject to the patriarch of Antioch.‡

The Curds are a numerous body diſperſed over lower Aſia. They are reputed Mahometans, but they never trouble themſelves about religious rites and opinions. Several of them, diſtinguiſhed by the name of Yazdea, worſhip Satan, the genius, who is the enemy of GOD. This notion, eſpecially prevalent in Diarbec, and the frontiers of Perſia, is a relic of the ancient ſyſtem of the good and evil principle, which varying according to the ſpirit of the Perſian, Jewiſh, Chriſtian, and Mahometan doctrines, has continually prevailed in thoſe countries.§

Jeruſalem has among its inhabitants, about twenty thouſand Jews.

The religion of the Mahometans is ſimilar to that of Turkey in Europe. Jeruſalem, Alexandria, and Antioch are patriarchates, as well as Conſtantinople; and their heads

* White's Sermons, p. 94.

† Volney's Travels in 1785, vol. 1. p. 231.

‡ Middleton's Geography, vol. 1. p. 191.

§ Volney's Travels, vol. 1, p. 234.

are indulged, according as they pay for their privilege, with a civil as well as eccleſiaſtical authority over their votaries. The ſame may be ſaid of the Neſtorian and Armenian patriarchs; and every great city, that can pay for the privilege, has its archbiſhop or biſhop.*

RUSSIAN, CHINESE, MOGULIAN, AND INDEPENDENT TARTARY. The religion of this country partakes of the Mahometan, the Gentoo, the Greek, and even the Popiſh. Some of them worſhip little rude images dreſſed up in rags. Each has a deity, with whom they make very free, when matters do not go according to their own mind.

The inhabitants of Thibet, a large tract of Tartary, worſhip the *Grand Lama*. Another religion which is very prevalent among the Tartars, is that of Schamaniſm. The profeſſors of this religious ſect believe in one ſupreme GOD, the creator of all things. They believe that he loves his creation, and all his creatures; that he knows every thing, and is all powerful; but that he pays no attention to the particular actions of men, being too great for them to be able to offend him, or to do any thing which can be meritorious in his ſight. They are all firmly perſuaded of a future exiſtence. They alſo maintain, that the Supreme Being has divided the government of the world, and the deſtiny of men, among a great number of ſubaltern divinities, under his command and control, but who, nevertheleſs, generally act according to their own fancies; and, therefore, mankind cannot diſpenſe with uſing all the means in their power for obtaining their favor. They likewiſe ſuppoſe, that, for the moſt part, theſe inferior deities abominate and puniſh premeditated villainy, fraud, and cruelty.†

A band of Tarters in Siberia, have in every hut a wooden idol, termed, in their language, Shetan, to which they addreſs

* Guthrie, p. 642.

† Guthrie, p. 596.

dreſs their prayers for plenty of game in hunting, promiſing to give it, if ſucceſsful, a new coat or bonnet.*

The Altagan Tartars, we are informed, repreſent the Deity, as an old man, with a long beard, and dreſſed in the uniform of an officer of dragoons; for their imaginations can conceive nothing more magnificent than a party colored coat. They think he keeps a brilliant court, and maintains a great number of horſes: that when he goes forth on horſeback, the noiſe of his courſers, and thoſe of his retinue, cauſe thunder; and that lightning is produced by the ſparks which fly from the colliſion of the horſes' ſhoes with the pavement of heaven. They alſo believe in the exiſtence of inferior deities both good and bad.†

It is ſaid, that a conſiderable part of the religion of the Tartars conſiſts in the management of their whiſkers; and that they waged a long and bloody war with the Perſians, declaring them infidels, merely becauſe they would not give their whiſkers the orthodox cut.‡

KAMTCHATKA. The inhabitants of this peninſula acnowledge many malevolent deities, having little or no notion of the good Deity. They believe the air, the water, the mountains, and the woods to be inhabited by malevolent ſpirits, whom they fear and worſhip.

The method which the Empreſs of Ruſſia takes to convert her Pagan ſubjects in Kamtchatka, is to exempt from taxes, for ten years, ſuch as profeſs the chriſtian religion. The Pagan Kamtſchadales believe the immortality of the ſoul.§

CHINA. The religion of this kingdom is Pagan: but it

* Kaims's Sketches, vol 4. p. 176.

† Hiſtory of Ruſſia, vol. 3.

‡ Goldſmith's Animated Nature, vol. 2, p. 96.

§ Kaim's Sketches, vol. 4. p. 142, 275.

it is ſaid, there are almoſt as many ſects as perſons among them. For as ſoon as a Chineſe expects the leaſt advantage from it, he is, without any conſideration, to-day of one religion, to-morrow of another, or of all together. However, beſide the worſhip of the *Grand Lama*, there are three principal ſects.

I. The followers of *Laokium*, who lived five hundred years before Chriſt, and taught that GOD was corporeal. They pay divine honors to the philoſopher *Laokium*; and give the ſame worſhip, not only to many emperors who have been ranked with the gods, but alſo to certain ſpirits under the name of Xamte, who preſide over every element.* Their *morality* conſiſts in calming the paſſions, and diſengaging themſelves from every thing which tends to diſquiet the ſoul, to live free from care, to forget the paſt, and not be apprehenſive for the future. To remove the unavoidable fear of death, they pretend *Laokium* diſcovered an *elixir* which confers immortality. They call this ſect that of the Magicians, becauſe the learned of it addict themſelves to *magic*, and are believed to have the ſecret of making men immortal.

II. The moſt predominant ſect is that of *Foe*, who flouriſhed a thouſand years before our Saviour, and who became a God at the age of thirty years. This religion was tranſplanted from India to China, ſixty-five years after the birth of Chriſt. A large number of altars, temples, or pagods, are reared to this deity; ſome of which are magnificent to the higheſt degree, and a number of Bonzes, or prieſts, conſecrated to his ſervice. He is repreſented ſhining in light, with his hands hid under his robes, to ſhew that he does all things inviſible. The doctors of this ſect teach a double law; the one *external*, the other *internal*. According to the *external law*, they ſay, that all the good are recompenſed,

* Oſbeck's Voyage to China, vol. 1. p. 278.

† Hiſtory of Sgnativs, vol. 2. p. 98.

fed, and the wicked puniſhed, in places deſtined for each. They enjoin all works of mercy; and forbid cheating, impurity, wine, lying, and murder, and even the taking life from any creature whatever. For they believe, that the ſouls of their anceſtors tranſmigrate into irrational creatures, either into ſuch as they liked beſt or reſembled moſt in their behaviour, for which reaſon they never kill any ſuch animals; but while they live, feed them well, and when they die, bury them with ſplendor.* They lay great ſtreſs upon acts of charity, and in building temples for *Foe*, monaſteries for his prieſts, and providing for their maintenance, as the moſt effectual means to partake of their prayers, penances, and other meritorious actions towards the atonement of their ſins, and obtaining a happy tranſmigration. Theſe prieſts pretend to know into what bodies the dead are tranſmigrated; and ſeldom fail of repreſenting their caſe to the ſurviving friends, as miſerable or uncomfortable, that they may extort money from them to procure the deceaſed a paſſage into a better ſtate. They alſo threaten the living with an unhappy tranſmigration, that they may procure money of them, to obtain a happier one, or leave them to die in dread of the fatal change.†

The *interior* doctrine of this ſect, which is kept ſecret from the common people, teaches a pure unmixed atheiſm, which admits neither rewards nor puniſhments after death; believes not in a providence, or the immortality of the ſoul; acknowledges no other God but the *void*, or *nothing*; and which makes the ſupreme happineſs of mankind to conſiſt in a *total inaction, an entire inſenſibility, and a perfect quietude*.‡

III. A ſect which acknowledges for its maſter, the philoſopher *Confucius*, who lived five hundred years before our Saviour. This religion, which is profeſſed by the *literati*, and

* Oſbeck's Voyage, vol. 1. p. 280.

† Modern Univerſal Hiſtory, vol. 8. p. 112, 114.

‡ Hiſtory of Don Ignatius, vol. 2. p. 102.

and perſons of rank in China and Tonquin, conſiſts in a deep inward veneration for the GOD, or King of heaven, and in the practice of every moral virtue. They have neither temples, nor prieſts, nor any ſettled form of external worſhip: every one adores the *Supreme Being* in the way he likes beſt.*

Confucius did not dive into abſtruſe notions, but confined himſelf to ſpeak with the deepeſt regard of the great Author of all beings, whom he repreſents as the moſt pure and perfect eſſence and fountain of all things; to inſpire men with greater fear, veneration, gratitude, and love of him; to aſſert his divine providence over all his creatures; and to repreſent him as a being of ſuch infinite knowledge, that even our moſt ſecret thoughts are not hidden from him; and of ſuch boundleſs goodneſs and juſtice, that he can let no virtue go unrewarded, or vice unpuniſhed.†

The Chineſe honor their dead anceſtors; burn perfumes before their images; bow before their pictures; and invoke them as capable of beſtowing upon them all temporal bleſſings.‡

The worſhip paid to *Confucius*, and ſome of their great men, was ſtyled by the philoſophers and learned ſects a civil one: ſo it was complied with by the Jeſuit miſſionaries, and permitted to their proſelytes under that notion, though highly condemned by the Dominicans and other religious orders. Whence proceeded thoſe appeals to Rome, and fatal diſcords, which retarded the progreſs of Chriſtianity in this empire.§ The Roman Catholics had, by means of the Jeſuits and other learned men, converted many Chineſe to their faith,

The Jews, who many ages ago inhabited China, have at

* Kaims, vol. 4. p. 230.

† Univerſal Hiſtory, p. 108.

‡ Hiſtory of Don Ignatius, vol. 2. p. 103.

§ Modern Univerſal Hiſtory, vol. 8. p. 122.

at this period a ſynagogue in Kai-ſong-fou, the capital of Honan.*

Mahometans have inhabited here upwards of ſix hundred years. They have conſiderable ſettlements in many of the provinces, particularly in Kiangnan; and as they do not ſtudy to make proſelytes, nor give any cauſe of jealouſy to the ſtate, the government never diſturbs them.

An American traveller gives this account of one mode of the Chineſe worſhip at preſent.

In the houſes, which are conſecrated to their idol *Joſs*, there is an image of a fat laughing old man at the upper end of the room, ſitting in a chair, before whom is erected a ſmall altar, whereon tapers and ſandal work are conſtantly kept burning. As ſoon as a worſhipper enters, he proſtrates himſelf before the idol, and knocks his head three times on the ground. This done, he takes three pieces of wood that fit together in the form of a kidney; again kneels; knocks his head; holds them to *Joſs*; and after bowing three times for his bleſſing, throws them up. If they fall with both flat or both round ſides up, it is good luck; but if one of each, it is unfortunate. He renews his worſhip to *Joſs*, and tries again. Sometimes it is repeated ſeven or eight times, till it is ſucceeded. Then he proſtrates

* From accounts from China as late as the year 1788, reſpecting the ſucceſs of the miſſionaries, we are informed, that in the province of Suſchuen, there had been an increaſe of twenty-ſeven thouſand Chriſtians, during the laſt thirty years; that it was governed by the titular biſhop of Agathopolis. In the province of Nankin are thirty thouſand. A very violent ſtorm was raiſed in 1785 againſt them, and ſeveral miſſionaries became the victims of it. They were reduced, when the laſt accounts arrived, to ſo ſmall a number, as to be incompetent to the ſervices required of them.

This account, and alſo the number of Roman Catholics in Tonquin, and Cochin-China, were given by the Right Rev. Biſhop Carrol, of Maryland.

proſtrates himſelf again, and repeats ſimilar ceremonies. When he is ſatisfied, he lights his taper, and fixes it before *Joſs*; then ſets fire to a piece of paper waſhed with tin, preſents it on the altar, bows three times and retires.*

INDIA IN GENERAL, AND THE MOGUL'S EMPIRE. The original inhabitants of India are called Gentoos, or, as others call them, Hindoos. They pretend that *Brumma*, or *Bramak*, (for he is called by theſe different names, who was their legiſlator both in politics and religion) was inferior only to GOD; and that he exiſted many thouſand years before our account of the creation. The Bramins (for ſo the Gentoo prieſts are called) pretend that he bequeathed to them a book, called the *Vedam*,† containing his doctrines and inſtructions; and that though the original is loſt, they are ſtill poſſeſſed of a commentary upon it, called the *Shahſtah*, which is written in the Shanſcrita language, now a dead language, and known only to the Bramins, who make it their ſtudy. From the doctrine which it contains, it is more than probable, that the Pythagorian *metempſychoſis* took its riſe in India.‡

The following is a brief account of the fundamental doctrines of the Bramins, as they are taught in the Shahſtah.

That there is one GOD eternal, omnipreſent, omnipotent, and omniſcient in all things, excepting a preſcience of the future actions of free agents. That GOD, from an impulſe of his love and goodneſs, firſt created three angelic perſons, to whom he gave precedence, though not in equal degree. That he afterwards, from the ſame impulſe, created an angelic hoſt, whom he placed in ſubjection to *Birmah*,

* American Muſeum for 1790.

† The Indian *literati* believe the *Vedam* to be as old as the original production of the univerſe. *Brumma*, ſay they, (i. e. wiſdom perſonified,) proceeded from the boſom of GOD, and the *Vedam*, (i. e. all ſciences, and all truth,) appeared on his lips.

‡ Guthrie, p. 678.

mah, his firſt created ; and conſtituted him his vicegerent in heaven. *Biſtnoo* and *Sieb* were eſtabliſhed his co-adjutors. He formed them in part, of his own eſſence ; capable of perfection, but with the powers of imperfection ; both depending on their voluntary choice. They were to be partakers of his glory and beatitude, on the eaſy condition of their acknowledging him as their Creator, and paying obedience to him, and to the three primary created perſonages, whom he had put over them.

That in proceſs of time, a large portion of the angelic hoſt, at the inſtigation of *Moiſaſoor*, and others of their chief leaders, rebelled and denied the ſupremacy of their Creator, and refuſed obedience to his commands. That in conſequence, the rebels were excluded heaven, and the ſight of their Creator, and doomed to languiſh forever in ſorrow and darkneſs. That after a time, by the interceſſion of the three primary, and the reſt of the faithful angelic beings, GOD relented, and placed the delinquents in a more ſufferable ſtate of puniſhment and probation, with powers to gain their loſt happy ſituation.

That for that purpoſe, a new creation of the viſible and inviſible worlds inſtantaneouſly took place, deſtined for the delinquents. That the new creation conſiſted of fifteen regions, ſeven below, and ſeven above this terraqueous globe. And that this globe, and the ſeven regions below it, are ſtages of puniſhment and purgation ; and the ſeven above, ſtages of purification ; and conſequently, that this globe is the eighth, and laſt ſtage of puniſhment, purgation, and trial. That mortal bodies were prepared by GOD, for the rebel angels, in which they were for a ſpace to be impriſoned, and ſubmit to natural and moral evils, more or leſs painful, in proportion to their original guilt, and through which they were doomed to tranſmigrate under eighty-nine different forms ; the laſt is that of man, when the powers of the animating rebel ſpirit are ſuppoſed to be enlarged, equal to the ſtate of their firſt creation. That under this form,

GOD reſts his chief expectation of their repentance and reſtoration; and if they continue reprobate, they are returned to the loweſt region, and ſentenced to go through the ſame courſe of puniſhment, until they reach the firſt ſtage of purification. There (though they ceaſe from puniſhment, and gain forgiveneſs of their rebellion,) they are not permitted to enter heaven, nor behold their Creator, before they have paſſed the ſeven regions of purification. That the rebel leaders had power given them by GOD, to enter the eight regions of puniſhment and probation, and that the faithful angelic ſpirits, had permiſſion occaſionally to deſcend to thoſe regions, to guard the delinquents againſt the future attempts of their leaders. And that conſequently, the ſpirits which animate every mortal form, are delinquent angels in a ſtate of puniſhment, for a lapſe from innocence, in a pre-exiſtent ſtate.*

Though the moſt learned Bramins, of the preſent times, believe in one GOD, an univerſal ſpirit, they ſo far comply with the prejudices of the vulgar, as outwardly to perform all the ceremonies inculcated by the Veds, ſuch as ſacrifices, ablutions, &c.†

There ſubſiſts to this day among the Gentoos, a *voluntary ſacrifice*, of too ſingular a nature to paſs unnoticed; which is that of *the Gentoo wives burning themſelves with the bodies of their deceaſed huſbands*. Theſe women are trained from their infancy, in the full conviction of their *celeſtial rank*; and that this world, and the corporeal form which encloſes it, is deſtined by GOD, the one as their place of puniſhment, the other as their priſon. They are nurſed and inſtructed in the firm faith, that this *voluntary ſacrifice* is the moſt glorious period of their lives, and that thereby the celeſtial ſpirit is releaſed from its tranſmigrations, and the evils of a miſerable exiſtence, and flies to join the ſpirit of their

* Hallowel's Intereſting Hiſtorical Events, part 2. p. 61, 62, 63.

† Theological Repoſitory, vol. 6. p. 414.

their deceaſed huſbands, in a ſtate of purification. The children of the wife, who burns, are, in conſequence of her ſacrifices, raiſed to dignity and honor.* A contempt of death is the characteriſtic of the nations of India. Every Gentoo meets the moment of diſſolution, with a ſteady and philoſophic reſignation, flowing from the eſtabliſhed principles of their faith.†

In Indoſtan there is an order of men called *Fuquirs*, who make vows of poverty and celibacy, and perform many ſevere acts of mortification. Some continue for life in one poſture; ſome never lie down; ſome have their arms always raiſed above their heads; and ſome mangle their bodies with knives and ſcourges.‡ Moſt of the Indians believe the river Ganges has a ſanctifying quality, for which reaſon they often waſh themſelves in it. It is viſited annually by ſeveral hundred thouſand pilgrims. They carry their dying friends from diſtant countries, to expire on its banks, and to be buried in its ſtream.§

In a particular diſtrict of Bengal, religious veneration is paid to the Cow; in former times it was univerſal through Indoſtan. This animal is venerated in a religious ſenſe; as holding in the rotation of the *metempſychoſis*, the rank immediately preceding the human form. And in a political ſenſe,

* The Gentoo women are not allowed to burn without an order from the Mahometan government, and this permiſſion is commonly made a perquiſite.

† Hallowel, part 2, p. 87, 98, 99.

‡ Kaims, vol. 4. p. 13. An American gentleman who was an eye witneſs of the auſterities practiſed by the natives of India at the preſent day, obſerves, "*That they are ſufficient to countenance the moſt ſeemingly improbable relations, which have been given of what they will endure for the ſake of their religion.*" [See American Muſeum, for March, 1790].

§ Goldſmith's Animated Nature, vol. 1. p. 328.

ſenſe, as being the moſt uſeful and neceſſary of the whole animal creation to a people forbid feeding on any thing which had breathed the breath of life.*

The Perſees, which ſubſiſt in India, are the poſterity of the ancient Perſians, who worſhip the element of fire; beſides they have a great veneration for the Cock. There are many Jews and European Chriſtians in the Mogul's dominions.†

From the reign of Tamerlane, Mahometaniſm has been uniformly the religion of the government of India. The Gentoos, however, exceed the Mahometans in the proportion of ten to one. The Britiſh ſettlements in India, are ſaid to occupy a greater extent than the Britiſh empire in Europe.

There are among the Gentoos, upward of thirty ſects. Theirs is the moſt tolerant of all religions. As appears from the following extract, from a preliminary diſcourſe to their *code of laws*, which was tranſlated from the original Hindoo text, into the Perſian idiom, and from Perſia tranſlated into Engliſh by Mr. *Halhed*.

"From men of enlightened underſtandings, and ſound judgments, who, in their reſearches after truth, have ſwept from their hearts the duſt of malice and oppoſition, it is not concealed, that the diverſities of belief among mankind, are a manifeſt demonſtration of the power of the Supreme Being. For it is evident that a painter by ſketching a multiplicity of figures, and by arranging a variety of colors, procures reputation among men; and a gardener gains credit by planting a diverſity of ſhrubs, and for producing a number of different flowers. It is therefore abſurdity and ignorance to view in an inferior light, him, who created both the painter and gardener.

The truly intelligent well know that the varieties in created

* White's Sermons, p. 503.

† Broughton, vol. 2. p. 328.

ated things are a ray of his glorious eſſence, and that the contrarieties in conſtitution are a type of his wonderful attributes. His comprehenſive benevolence ſelected man, and beſtowed upon him, judgment and underſtanding. And when he had put the diſpoſal of all affairs into his hands, he appointed to each tribe its own faith; and to every ſect, its own religion. And having introduced a numerous variety of caſts, and a multiplicity of different cuſtoms, he views in each particular place, the mode of worſhip which he has appointed. Sometimes he is employed with the attendants at the moſque in counting the ſacred beads; ſometimes he is in the temple at the adoration of idols; the intimate of the Muſſulmen, the friend of the Hindoos, the companion of the Chriſtians, and the confident of the Jews."*

THE PENINSULA OF INDIA BEYOND THE GANGES. The inhabitants of this peninſula are generally Pagans. The Siamites hold, that all nature is animated by a rational ſoul; that the ſoul tranſmigrates through many ſtates, and is then confined to a human body, to be puniſhed for its crimes; and the better to eſtabliſh the doctrine of the pre-exiſtence of the ſoul, ſome of the Talapoins perſuade their diſciples they even remember their ſeveral tranſmigrations. They ſay, that though the ſoul is material, yet it is by no means periſhable.

They hold there are nine degrees of felicity and puniſhments. They believe the nine firſt are above this world, and the other nine under our feet. But however, the felicity of their higheſt paradiſe is not eternal, nor exempt from inquietudes; ſince it is a ſtate in which a perſon is born and dies. But if after ſeveral tranſmigrations, the ſoul by good works done in each ſtate, arrives at ſuch a degree of merit, there is not any mortal condition worthy of it, then it will remain in a ſtate of eternal impaſſibility and happineſs.

It is to the memory of theſe ſuppoſed perfect beings, that

* Halhed's Code of Gentoo Laws.

that they dedicate their temples; but the perſon whom they pretend has ſurpaſſed all the men who ever lived, is *Somonona Kodom*, to him they pay adoration.

The Siameſe allow of the practice of all religions, and never wiſh to convert any perſon. Their prieſts do not hold a ſoul ſhall be puniſhed for denying their traditions; for they themſelves pay a reſpect to every religion,* even if it is ſuch as they cannot immediately comprehend.

In the empire of Ava, the prieſts recommend charity and humanity as the greateſt of all virtues. And it is ſaid, charity and benevolence influence the whole life and actions of theſe men. They never make any inquiries about the religion of a ſtranger; it is enough that he is a human being, and that they can relieve his neceſſities. They ſupply a deſtitute ſtranger with every thing which he wants. As they are phyſicians as well as prieſts, they tenderly take care of ſick perſons; and at their recovery, give them letters of recommendation to ſome convent on the road they travel. They imagine that all religions are good, which teach the moral duties, and ſocial virtues; that perſecution and all modes of worſhip, which are contrary to humanity or univerſal philanthropy, are obnoxious to providence; and that the Almighty delights in being adored by various ceremonies; but that all modes of worſhip ſhould be conſiſtent with the moſt refined benevolence.†

The principal points of religion among the inhabitants of Pegu, are not to commit murder; not to ſteal; to avoid uncleanneſs; not to give the leaſt uneaſineſs to their neighbours, but to do them on the contrary, all the good in their power. If they obſerve theſe rules, they think they ſhould be ſaved in any religion whatever.‡

In this kingdom they have a kind of religious veneration for

* Middleton's Geography, vol. 1. p. 175.

† ——— Geography, vol. 1. p. 166.

‡ Monteſquieu's Spirit of Laws, vol. 2. p. 179.

for apes, and crocodiles; believing thoſe perſons very happy who are devoured by them. Mahometaniſm prevails in ſome parts, but mixed with many pagan rites and ceremonies.*

The Catholics have ſent miſſionaries to this part of India; and we are informed, that in the kingdom of Tonquin, three hundred thouſand ſouls have embraced the Catholic religion.

In Cochin-China there were at the breaking out of the civil wars between the uſurper of the crown, and the lawful heir, one hundred and ſixty thouſand Catholics.

When the kings of this part of India are interred, a number of animals are buried with them, and ſuch veſſels of gold and ſilver, as they think can be of uſe to them in their future life.

ARABIA. The religion which was moſt extenſively diſſeminated, and moſt highly eſteemed among the Arabians, before the time of *Mahomet*, was idolatry. Of this there were ſeveral diſtinct kinds; but the predominate ſpecies appears to have been that of the Sabians; who held the unity of GOD, though at the ſame time they worſhipped the fixed ſtars and planets, the angels, and their images, as ſubordinate deities, whoſe mediation with the moſt high and ſupreme GOD they ardently implored.†

Many of the wild Arabs ſtill continue Pagans, but the people in general are Mahometans.

The Xerif of Mecca, ſince the extinction of the Caliphs whom he ſucceeds, is ſovereign pontiff of the Mahometan church; and a temporal as well as a ſpiritual prince. He holds his dominions as fiefs to the Turk, and is more indebted to the zeal of ſuperſtition, than to the terror of his arms, for the ſupport of his dignity; a prodigious decline indeed

* Broughton's Hiſtorical Library.

† White's Sermons, p. 77.

indeed from the importance of thoſe Caliphs who reigned the maſters of the eaſtern world, and ſhook the kingdoms of the north with diſmay. But, though ſhrunk in the limits of a province, where the Mahometan greatneſs firſt originated, the Xerif in two inſtances exceeds the Pope in the fulleſt plenitude of his power. His honors are hereditary, to poſſeſs which he muſt prove his deſcent from the Prophet; and the extent of his influence reaches us far beyond that of the Pope, as the perſuaſion of *Mahomet* extends beyond the papal tenets. The remoteſt corners of the eaſt pay homage to his title, The way worn pilgrim ceaſeleſs toils from Teſtis towers to Meſopotamia, to add his mite to the treaſures of Medina's temple, while Aſiatic princes, ſubahs of India, and ſultans of the ſpicy iſles, enrich the Prophet's ſhrine with gems and gold. The territories of the Xerif lie in the heart of Arabia, and are about three hundred miles long, and one hundred broad. Beſide the cities of Mecca and Medina, to which the caravans annually bring the produce of diſtant countries, his revenues are conſiderably augmented by the immenſe trade which is carried on with the ports of Yumbo and Judda, by the veſſels of Africa and India.*

The wandering tribes, in the ſouthern and midland parts, acknowledge themſelves the ſubjects of no foreign power. The ſpirit of independence, ſo well painted in the ſcriptures, they have inviolably preſerved from *Iſmael*, their anceſtor. Their averſion for all foreign dominion makes them prefer the horror of their deſarts to the moſt advantageous eſtabliſhments. Liberty has ſo many charms for them, that, ſupported by her, they boldly brave hunger, thirſt, and the conſuming ardor of the ſun. Humbled ſometimes, but never ſubjected, they have bid defiance to all the powers of the earth, and have repulſed thoſe chains which have alternately been borne by other nations. The Romans, thoſe maſters of the world, loſt whole armies, which

* Irwin's Voyage on the Coaſts of Arabia.

which were ſent to the conqueſt of this country. The Egyptians, the Perſians, and the Ottomans, have never been able to ſubdue them.*

The Arabs are the only nation, except the Jews, who have ſo long remained a diſtinct people. They are both ſtanding monuments of the exactneſs of divine predictions, and the veracity of ſcripture hiſtory.†

A new ſect of religion has of late appeared in Arabia, which explodes every ſpecies of idolatry, and enjoins the worſhip of one eternal Being. It conſiders Moſes, and his anceſtors in the eaſt, as ſublime teachers of wiſdom, and as ſuch worthy of reſpect and veneration. But it rejects all revelation, and denies that any book was ever penned by the angel Gabriel.‡

PERSIA. The Perſians are Mahometans of the ſect of *Ali*. They differ from the Turks concerning the ſucceſſion of *Mohammed*. The Turks reckon them thus, *Mohammed*, *Abubeker*, *Omar*, *Oſman*, and *Ali*. But the Perſians reckon *Ali* to be the immediate ſucceſſor of *Mohammed*. At this day there are many ſects in Perſia, that evidently have Chriſtianity for the ground-work of their religion. Some of them, called Souffees, who are a kind of quietiſts, ſacrifice their paſſions to GOD, and profeſs the moral duties. The Sabean Chriiſtians have in their religion, a mixture of Judaiſm and Mahometaniſm; and are numerous towards the Perſian gulf. The Armenian and Georgian Chriſtians are alſo very numerous here. There are a great number of Jews ſpread over the whole empire.

The Guebres or Gaurs, who pretend to be the diſciples and ſucceſſors of the ancient Magi, the followers of *Zoroaſter*, are ſaid to be numerous in Perſia, though tolerated in

* Savary's Letters on Egypt, vol. 2. p. 198, 204.

† See Newton's Diſſertations on the Prophecies.

‡ Dunbar's Eſſays, p. 164.

but few places. A combuſtible ground, about ten miles diſtant from Baku, a city in the north of Perſia, is the ſcene of their devotions. It muſt be admitted, that this ground is impregnated with very ſurpriſing inflamatory qualities; and contains ſeveral old little temples; in one of which the Guebres pretend to preſerve the ſacred flame of the univerſal fire, which riſes from the end of a large hollow cane, ſtuck into the ground, reſembling a lamp burning with pure ſpirits.*

This Religion was founded by *Zoroaſter*, who lived about the year of the world 2860. This great philoſopher being ſtruck with the demonſtrations he obſerved of the perfections of that ſelf-exiſtent Being, who is the author of all good; and being at a loſs how to account for the introduction of evil into this world, thought there were two principles of beings, one the cauſe of all good, whom he imagined reſembled light; the other the author of all evil, whom he repreſented by darkneſs. Thus conſidering light as the moſt perfect ſymbol of true wiſdom, and darkneſs as the repreſentative of whatever is hurtful or deſtructive, he inculcated an abhorrence of all images, and taught his followers to worſhip GOD only under the form of fire; condering the brightneſs, purity, and incorruptibility of that element, as bearing the moſt perfect reſemblance of the nature of the good Deity.†

All religions, except the ſect of *Omar*, are tolerated in this kingdom.‡

ASIATIC ISLANDS.

JAPAN ISLANDS. The worſhip of the Japaneſe is Paganiſm, divided into ſeveral ſects:

1. The Sinto, who believe that the ſouls of good men are

* Guthrie, p. 706.

† Middleton's Geography, vol. 1. p. 69.

‡ Prieſtley's Lectures on Hiſtory, p. 444.

are tranſlated to a place of happineſs next to the habitation of their Gods: But they admit no place of torment, nor have they any notion of a devil, but what animates the fox, a very miſchievous animal of that country. They believe the ſouls of the wicked, being denied entrance into heaven, wander about to expiate their ſins.

II. Thoſe of the Bubſdo religion believe, that in the other world, there is a place of miſery, as well as of happineſs, and that there are different degrees of both, proportioned to the different degrees of virtue and vice. When ſouls have expiated their ſins, they are ſent back to animate ſuch vile animals as reſembled them in their former ſtate of exiſtence. From theſe they paſs into the bodies of more innocent animals; and at laſt are again ſuffered to enter human bodies. After the diſſolution of which, they run the ſame courſe of happineſs and miſery as at firſt.*

III. The Siutto, who admit of no ceremonies in religion.

There are innumerable temples and idols in this iſland: one temple in particular, contains thirty-three thouſand three hundred and thirty-three idols. The temple of *Cano*, the ſon of *Armida*, contains a thouſand images; five hundred on each ſide, the workmanſhip of which are exquiſite. The temple of *Meaco*, which is as big as the church of St. *Paul*, London, contains the largeſt idol in the Japaneſe empire. The chair on which it ſits, is ſeventy feet high, and thirty broad. The feſtivals are as numerous as the deities, and many of them are daily celebrated in different parts of the empire. The number of monaſteries are ſcarcely credible. The monks are either regulars or ſeculars. The regulars live in convents, ſome of which contain a thouſand monks or upwards. The ſeculars are diſperſed about, and live in private houſes: the former are exceedingly abſtemious, but the latter live in luxury and idleneſs.†

LADRONE

* Kaims, vol. 4. p. 130.

† Middleton's Geography, vol. 1. p. 192.

LADRONE ISLANDS. The inhabitants of the Ladrone Iſlands believe heaven is a region under the earth, filled with cocoa-trees, ſugar-canes, and a variety of other delicious fruits; and that hell is a vaſt furnace, conſtantly red hot; thoſe who die a natural death, go ſtraight to heaven. They may ſin freely, if they can but preſerve their bodies againſt violence; but war and bloodſhed are their averſion.*

FORMOSA. The inhabitants of this Iſland recogniſe two deities in company; the one a male, god of the men; the other a female, goddeſs of the women. The bulk of their inferior deities, are the ſouls of upright men, who are conſtantly doing good; and the ſouls of wicked men, who are conſtantly doing ill.†

The people of Formoſa believe there is a kind of hell; but it is to puniſh thoſe, who, at certain ſeaſons have gone naked; who have dreſſed in calico, and not in ſilk; who have preſumed to look for oyſters; or who have undertaken any buſineſs without conſulting the ſong of birds; while drunkenneſs and debauchery are not regarded as crimes. They even believe, the debaucheries of their children are agreeable to the gods.‡

MOLUCCA ISLANDS. The inhabitants of theſe Iſlands, who believe the exiſtence of malevolent inviſible beings, ſubordinate to the ſupreme benevolent Being, confine their worſhip to the former, in order to avert their wrath: and one branch of their worſhip is, to ſet meat before them, hoping, that when the belly is full, there will be leſs inclination to miſchief.§

PHILIPPINE

* Kaims, vol. 4. p. 235.

† Ibid, vol. 4. p. 153.

‡ Monteſquieu's Spirit of Laws, vol. 4. p. 185.

§ Middleton's Geography, p. 44.

PHILIPPINE ISLANDS. The inhabitants of these Islands are generally Mahometans.*

CELEBES. The inhabitants of this Island are professed Mahometans, who retain many Chinese ceremonies.†

SUNDA ISLANDS, CONTAINING BORNEO, SUMATRA, JAVA, &c. The inhabitants of these Islands, who reside on the sea coast, are generally Mahometans; but the natives who reside in the inland parts are Pagans.‡ The Iduans, a people in the island of Borneo, believe that every person they put to death, must attend them as a slave in the other world. The worship of the inhabitants of Java, is similar to that of the Molucca Islands.§

CEYLON. The inhabitants of this Island acknowledge an all-powerful Being, and imagine their deities of a second and third order, are subordinate to him, and act as his agents. Agriculture is the peculiar province of one, navigation of another. *Buddow* is revered as the mediator between GOD and man. Another of their favorite deities is the tooth of a monkey.‖

MALDIVE ISLANDS. The inhabitants of these Islands are Mahometans, who retain many Pagan ceremonies.¶

RELIGIONS OF *AFRICA.*

THE inhabitants of this continent, with respect to religion, may be divided into three sorts, viz. Pagans, Mahometans,

* Middleton's Geography.
† Ibid.
‡ Broughton's Historical Library, vol. 2. p. 330.
§ Kaims, vol. 4. p. 152. ‖ Ibid.
¶ Middleton's Geography. [See Maldives.]

hometans, and Chriſtians. The firſt are the moſt numerous, poſſeſſing the greateſt part of the country, from the tropic of Cancer, to the Cape of Good Hope, and theſe are generally black. The Mahometans, who are of a tawny complexion, poſſeſs Egypt, and almoſt all the northern ſhores of Africa, or what is called the Barbary coaſt. The people of Abyſſinia are denominated Chriſtians. There are alſo ſome Jews on the north of Africa.*

EGYPT. The preſent eſtabliſhed religion in Egypt is Mahometaniſm, which is exerciſed in all reſpects the ſame as in Turkey, except that they are not quite ſo ſtrict in obſerving it in the former as they are in the latter. The Mahometans ſet out from Cairo once a year in their pilgrimage to Mecca, which is one of the moſt numerous and ſplendid caravans in the eaſt. The number of thoſe, who compoſe the caravan, ſeldom amounts to leſs than forty thouſand; but it is much greater in times of peace and plenty.

The are alſo in Egypt a number of Jews, and many Chriſtians called Coptes. They are ſubject to the Alexandrian metropolitan, who is ſaid to have no leſs than one hundred and forty biſhoprics in Egypt, Syria, Nubia, and other parts that are ſubject to his patriarchate; beſide the Abuna, or biſhop of the Abyſſinians, who is nominated and conſecrated by him. The patriarch makes a ſhort diſcourſe to the prieſts once a year; and the latter read legends from the pulpit on great feſtivals, but never preach. They keep ſunday very ſtrictly, and faſt ſeven months in the year.† They have ſeven ſacraments, viz. *Baptiſm*, the *Euchariſt*, *Confirmation*, *Ordination*, *Faith*, *Faſting*, and *Prayer*. They circumciſe their children before baptiſm, and ordain deacons at ſeven years of age. They follow the doctrine of the Jacobites with regard to the nature of Chriſt, and baptiſm by fire.

* Guthrie, p. 728.

† Middleton's Geography, vol 1. p. 450.

fire. The ceremonies which they obſerve, are much the ſame with thoſe of the Greek-Church.

The other religions tolerated in Egypt, are the Greek, Armenian and Latin.*

BARBARY, CONTAINING MOROCCO, FEZ, ALGIERS, TRIPOLI, AND BARCA. The inhabitants of thoſe ſtates are Mahometans. Many ſubjects of Morocco follow the tenets of *Hamed*, one of their emperors, who taught that the doctrines of *Hali* and *Omar*, and other interpreters of the law, were only human traditions.†

They aſcribe great veneration to their prieſts, whom they ſtyle *Marabots*, and to thoſe, who make their pilgrimage to Mecca, whom they ſtyle ſaints, and allow conſiderable privileges. The very camels which bear them, are eſteemed ſo holy, that they are exempted from future ſervitude, well fed and kept, and when they die, they allow them the ſame kind of burial as they do their own relations.

The Algerines acknowledge the *Korân*, as the rule of their faith and practice; but are generally remiſs in the obſervance of it. They have three principal officers, who preſide over all religious matters; viz. the *Mufti*, or high prieſt; the *Cadi*, or chief judge in eccleſiaſtical caſes, and ſuch other matters, as the civil and military power turn over to him; the great *Marabot*, or head of the Marabontic order, who are a kind of eremetic monks, in ſuch high veneration among them, that they bear an extraordinary ſway, not only in private families, but even in the government. They place great merit in frequent waſhing of their whole bodies; in the length of their faſts; their lents ſtretching between ſeven and eight months; and in their care in feeding beaſts, and ſuch kind offices to them, which they ſuppoſe to be the moſt effectual means to waſh away their

* Barclay's Dictionary.

† Guthrie, p. 739.

their ſins.* Some of them maintain, that idiots are the elect of GOD.

Algiers is ſuppoſed to contain one hundred thouſand Mahometans, fifteen thouſand Jews, two thouſand Chriſtian ſlaves, and ſome renegadoes.†

BILDULGERID, ZAARA, OR THE DESART. The religion profeſſed in theſe countries, is Mahometaniſm; but there is ſcarce any ſign of religion among many of the people. There are a number of Jews ſcattered up and down in the beſt inhabited places in Bildulgerid.

Chriſtianity was once happily eſtabliſhed in Zaara; but it has been quite exterminated for ſeveral ages‡.

NEGROLAND. The inhabitants of this vaſt country are either Mahometans or Pagans, chiefly the former. When an eclipſe of the moon happens, they believe it is occaſioned by a large cat, putting one of her paws between the earth and moon; and during the time of its progreſs, they pay reverence to *Mahomet*.

They keep their ſabbath on the friday, when they pray three times, but on the other days of the week only twice. They have neither temples nor moſques; but are ſummoned to their devotions under the ſhade of a large tree, by their Marabots or prieſts, of which there is one to every village.§

GUINEA. Paganiſm is the religion of this country. The Negroes of this Golden Coaſt believe a ſupreme Being, and have ſome ideas of the immortality of the ſoul. They

* Univerſal Hiſtory, vol. 18. p. 202, 203.

† Middleton's Geography, vol. 1. p. 257.
Broughton's Hiſtorical Library, vol. 2. p. 331.

‡ Middleton's Geography, vol. 1. p. 288.

§ Ibid, p. 293

They addreſs the Almighty by a *Fetiche*, or charm, as mediator; and worſhip two days in a week. They aſcribe evil in general, and all their misfortunes to the Devil, whom they ſo fear, as to tremble at the mention of his name.*

The word *Fetiche*, in a ſtrict ſenſe, ſignifies whatever repreſents their divinities; but the preciſe ideas of the Negroes, concerning their leſſer gods, are not well adjuſted by authors, or even among the moſt ſenſible of themſelves. At Cape Coaſt there is a public guardian *Fetiche*, the higheſt in power and dignity. This is a peninſular rock, which projects into the ſea from the bottom of the cliff, on which the caſtle is built, making a ſort of cover for landing. Beſide this ſuperior *Fetiche*, every ſeparate canton or diſtrict has its peculiar *Fetiche*, inferior to that of Cape Coaſt. A mountain, a tree, a large rock, fiſh, or peculiar fowl, is raiſed to this high diſtinction, and the honor of being the national divinity. Among trees the palm has the pre-eminence, this being always deified, and in particular that ſpecies of it called aſſoanam; becauſe it is the moſt beautiful and numerous. They pay profound adoration to theſe *Fetiches*, and have great confidence in their power. But the *Fetiche* in one province, is deſpiſed in another.

The *Fetiches* of *Whidah*, may be divided into three claſſes, the *ſerpent*, *tall trees*, and the *ſea*. They ſometimes add a fourth, viz. the chief river of the kingdom, the Euphrates. The ſerpent is the moſt celebrated, the others being ſubordinate to the power of this deity. This ſnake has a large round head, beautiful piercing eyes, a ſhort pointed tongue, reſembling a dart, its pace ſlow and ſolemn, except when it ſeizes on its prey, then very rapid, its tail ſharp and ſhort, its ſkin of an elegant ſmoothneſs, adorned with beautiful colors, upon a light grey ground. It is amazingly familiar and tame. Rich offerings are made to this deity; prieſts, and prieſteſſes appointed for its ſervice; it is invoked in extreme wet, dry, or barren ſeaſons; and, in

* Middleton's Geography, vol. 1. p. 320.

a word, on all the great difficulties and occurrences of life.

The ideas the Negroes entertain of a future ſtate are various. Some maintain, that immediately upon the death of any perſon, he is removed into another world, where he aſſumes the very character in which he lived in this, and ſupports himſelf by the offerings and ſacrifices his friends make after his departure. It is ſaid, that the great number of Negroes do not entertain any ideas of future rewards and puniſhments annexed to the good or evil actions of this life.

A few however, have ſome notions of future judgments, which conſiſt in being wafted away to a famous river, ſituated in a diſtant inland country called Boſmanque.

Here their GOD interrogates them concerning the life they have led; whether they have religiouſly kept the holy days dedicated to *Fetiche*, abſtained from all meats, and inviolably kept their oaths? If they can anſwer truly in the affirmative, they are conveyed over the river to a land abounding in every luxury and human delight. If on the contrary, the departed have ſinned againſt any of the above capital pillars of their religion, then the GOD plunges him into a river, where he is buried in eternal oblivion. Others believe in a kind of *metempſychoſis*, where they ſhall be tranſported to the land of white men, altered to that complexion, and endowed with a ſoul ſimilar to theirs. But this is the doctrine only of thoſe who think highly of the intellectual faculties of the white men.*

Thoſe of the kingdom of Benim, acknowledge a ſupreme Being, whom they call *Oriſa*; but they think it needleſs to worſhip him, becauſe, being infinitely good, they are ſure he will not hurt them. On the contrary, they are very careful in paying their devotions to the Devil, who, they think is the cauſe of all their calamities. They do not think of any other remedy for their moſt common diſeaſes, but to apply

* Modern Univerſal Hiſtory, vol. 17. p. 133, 134, 135, 136, 137.

apply to a ſorcerer to drive him away. Such Negroes as believe in the Devil, paint his image white.*

NUBIA. Almoſt all the inhabitants of this ſpacious country are Pagans or Mahometans, chiefly the latter. This kingdom received the goſpel from the earlieſt times, and continued firm in it for ſeveral centuries; but for want of good preachers, it at length degenerated, and Mahometaniſm took place in its ſtead: the few who ſtill retain the Chriſtian faith, acknowledge the patriarch of Alexandria.†

ETHIOPIA SUPERIOR, OR ABYSSINIA. This ſpacious empire contains a great mixture of people, of various nations, as Pagans, Jews, and Mahometans; but the main body of the natives are Chriſtians, who hold the ſcriptures to be the ſole rule of faith. Their emperor is ſupreme as well in eccleſiaſtical as in civil matters.‡ The patriarchate is the higheſt eccleſiaſtical dignity in this empire, and wholly ſubject to that of Alexandria. This patriarch is by his clergy called *Abuna*, or our father; but he has no power to create any metropolitans under him. The next order of eccleſiaſtics, in vogue and eſteem, is that of the Debtaris. Theſe are a kind of Jewiſh Levites, or chanters, who aſſiſt at all public offices of the church. They boaſt themſelves of Jewiſh extraction, and pretend to imitate the ſervice of the Jewiſh tabernacle and temple of Jeruſalem, and dancing of king *David* before the ark. On their grand feſtivals they begin their muſic and dancing long before day. The prieſts are the next order to the biſhops; but as they have none of thoſe but the *Abuna*, they have inſtead of them, thoſe they ſtyle *komos*, who preſide over them. Every parochial church has one of theſe, who is a kind of arch-preſbyter, and has all the inferior prieſts and deacons, as well as

* Kaims, vol. 4. p. 142.

† Middleton's Geography, vol. 1. p. 415.

‡ Broughton's Hiſtorical Library, vol 2. p. 322.

as the ſecular affairs of the pariſh, under his care and government.

The office of the inferior prieſts is to ſupply that of the *komos* in their abſence; and when preſent, to aſſiſt them in divine ſervice. All theſe orders are allowed to marry, even after they have been ordained prieſts.*

Their monaſteries and religious orders are numerous; but they are different from thoſe of Rome. Some of theſe orders are allowed to enter into the married life; and to bring up their families in the ſame way; and to diſtribute their lands, cells, and what goods they have among them; but thoſe who obſerve celibacy are commonly in greater eſteem.†

This church uſes different forms of baptiſm, and keeps both ſaturday and ſunday as a ſabbath. They are circumciſed, and abſtain from ſwine's fleſh, not out of any regard to the Moſaic law; but purely as an ancient cuſtom of their country. Their divine ſervice conſiſts wholly in reading the ſcriptures, adminiſtering the Euchariſt, and hearing ſome homilies of the fathers.‡ They read the whole four evangeliſts every year in their churches. They begin with Matthew, then proceed to Mark, Luke, and John in order; and when they ſpeak of an event, they write and ſay, it happened in the days of Matthew, i. e. while Matthew was reading in their churches.§

ETHIOPIA INFERIOR. The numerous inhabitants of theſe countries are Pagans. In Zanguebar ſome of the people are Mahometans, but the principal part are idolaters. The Portugueſe have made but few proſelytes in this kingdom, the people being obſtinate in preſerving their own

* Modern Univerſal Hiſtory, vol. 15, p. 145, 148, 149.

† Ibid. p. 157.

‡ Broughton's Hiſtorical Library, vol. 2. p. 322.

§ Bruce's Travels, p. 145.

own religious principles. The former have uſed many efforts to bring them to a ſenſe of Chriſtianity; but as theſe have proved ineffectual, they have long ſince deſiſted from any farther attempts, and now ſatisfy themſelves with the enjoyment of exerciſing their own religion without control. In Ajan, and Abex, Mahometaniſm is profeſſed.*

In the kingdom of Melinda the negroes are for the moſt part Mahometans, who follow the doctrines of *Zeyd* the ſon of *Hoſſen*; a ſect not unlike that of the Sadducees among the Jews. The Roman Catholics have been ſettled here almoſt ever ſince the Portugueſe came hither; but do not make proſelytes of the natives. They are ſo numerous in the city of Melinda, that they have built no leſs than ſeventeen churches and chapels in it, and have erected a ſtately croſs of gilt marble before one of them.

LOWER GUINEA, CONTAINING LOANGO, CONGO, ANGOLO, BENGULA, AND MANTAMAN. The inhabitants of theſe countries are generally Pagans. In Congo, thoſe who have not embraced the goſpel which was introduced by the Portugueſe, in the year 1482, acknowledge a ſupreme Being, whom they believe to be allpowerful, and aſcribe to him the creation of their country; but ſuppoſe that he has committed all ſublunary things to the care and government of a variety of ſubordinate, or inferior deities; ſome to preſide over the air, others over the fire, ſea, earth, &c. in a word, over all the bleſſings and curſes, to which the world and its inhabitants are ſubjected, according to their votaries care or neglect of rendering thoſe deities more or leſs propitious to them. Hence proceeds that immenſe multitude of idols and altars, and that prodigious variety of *gangas*, or prieſts, and ſuperſtitious rites, which

* Middleton's Geography vol. 1. p. 395.
Modern Univerſal Hiſtory, vol. 15. p. 398.

which are ſtill in vogue in thoſe parts of the kingdom, which have not yet received the goſpel.*

The religion of the Pagan inhabitants of Angola is ſimilar with that of Congo; and the Portugueſe have converted a large number in this kingdom to the profeſſion of Chriſtianity.

The Negroes in Loango are ſaid to acknowledge a ſupreme Creator and Deity, called *Zambi*, who is conſidered as the great cauſe of whatever is good and beautiful in the world. By his name they ſwear their moſt ſacred oaths; whoſe violation they think would be immediately followed with ſickneſs. This *Zambi* they love, but without worſhipping him; and reſerve their worſhip for a malignant deity, called *Zambi-an-hi*, whom they fear as the author of all evils. In order to appeaſe him, they abſtain from ſome diſh or other; and in order to pleaſe him, they ſpoil their fruit trees.

Theſe Africans think the ſoul ſurvives the body; but they have no diſtinct notions of its future reſidence and fate.

The miſſion to Loango began in 1766, but ceaſed in 1768, when the miſſionaries were by diſeaſes driven from Africa. In the ſame year, two other French miſſionaries ſettled at Kakongo, where they ſtill ſubſiſt. In Sogno, a kingdom formerly dependent on Loango, they met with many thouſands of Chriſtians, by whom they were received as meſſengers of heaven.†

CAFFRARIA. The Hottentots believe in one ſupreme Being, the creator of heaven and earth, whom they ſtyle GOD *of Gods*. They ſuppoſe him a humane and benevolent Being; and place his reſidence beyond the moon. They have no mode of worſhipping him, for which they give this reaſon, "*That our firſt parents ſo grievouſly offended him, that he*

* Modern Univerſal Hiſtory, vol 16, p. 69.

† Critical Review, vol. 43. p. 70.

he curſed them, and their poſterity with hardneſs of heart; ſo that they know little of him, and have ſtill leſs inclination to ſerve him."

The Hottentots adore the moon, as an inferior and viſible God; whom they ſuppoſe, has the diſpoſal of the weather, and invoke her for ſuch weather as they deſire. They aſſemble for her worſhip, at the full and new moon; no inclemency of the weather prevents them. They continue the whole night, till pretty far the next day, in ſhouting, ſcreaming, jumping, ſtamping, dancing, clapping the hands, and uſing ſuch expreſſions as theſe, *We ſalute you; you are welcome; grant us fodder for our cattle, and milk in abundance.*

They likewiſe adore as a benign deity, a certain inſect, peculiar, as it is ſaid, to the Hottentot countries. This animal is of the dimenſion of a child's little finger, the back green, the belly ſpeckled with white and red; it is provided with two wings, and has on its head two horns.

To this little winged deity, they render the higheſt adoration. If it honors a village with a viſit, the inhabitants aſſemble about it in tranſports of devotion. They ſing and dance round it troop after troop, in the higheſt extaſy; throwing to it the powder of an herb, which our botaniſts call ſpirea. They cover at the ſame time, the whole area of the village, the tops of the cots, and every thing without doors with the ſame powder. They likewiſe kill two fat ſheep, as a thank-offering for the ſame honor. They ſuppoſe that the arrival of this inſect in a village, brings happineſs and proſperity to all the inhabitants, and that their offences, to that moment, are buried in oblivion.

If this inſect happens to light upon a Hottentot, he is diſtinguiſhed and revered as a ſaint, and the delight of the deity, ever after. His neighbours glory that they have ſo holy a man among them, and publiſh the matter far and near. The fatteſt ox belonging to the whole village is immediately

mediately killed for a thank-offering, and the time is turned into a feſtivity, in honor of the deity and ſaint.

They alſo pay a religious veneration to their ſaints, and men of renown departed. They honor them not with tombs, ſtatues, or inſcriptions; but conſecrate mountains, fields, and rivers to their memory. When they paſs by thoſe places, they implore the protection of the dead for them and their cattle; they muffle their heads in their mantles, and ſometimes dance round thoſe places, ſinging and clapping their hands.

They worſhip alſo an evil deity, whom they look upon as the father of all their plagues. They therefore coax him, upon apprehenſion of any misfortune, with the offering of an ox, or ſheep. And at other times perform diverſe acts of worſhip, to wheedle and keep him quiet.*

AFRICAN ISLANDS.

MADAGASCAR. The inhabitants of this Iſland believe GOD to be the author of all good, and the Devil the author of all evil.† There are alſo ſome Mahometans in this iſland; but here are no moſques, temples, nor any ſtated worſhip, except ſome of the inhabitants of this place offer ſacrifices of beaſts on particular occaſions; as, when ſick; when they plant yams or rice; when they hold their aſſemblies; circumciſe their children; declare war; enter into new-built houſes; or bury their dead. Many of them obſerve the Jewiſh ſabbath, and give ſome account of the ſacred hiſtory, the creation and fall of man, as alſo of *Noah*, *Abraham*, *Jacob*, and *David*; whence it is conjectured they are deſcended of Jews, who formerly ſettled here, though none knows how or when.‡

CAPE

* Watts's Human Reaſon, p. 152, 153, 154, 155. Middleton's Geography.

† Ibid, vol. 1. p. 535.

‡ Guthrie, p. 747.

CAPE VERD ISLANDS, CANARIES, AND MADEIRAS. The inhabitants of theſe Iſlands are Roman Catholics.*

ZOCOTRA. The inhabitants of this iſland are Mahometans of Arab extraction.

COMORA. The inhabitants of this Iſland are Negroes of the Mahometan perſuaſion.†

RELIGIONS OF *AMERICA.*

UNITED STATES.

PREVIOUS to an account of the preſent denominations in the United States of America, a ſhort ſketch of the Aborigines will not, perhaps, be unentertaining to ſome readers, The following accounts are extracted from valuable authors.

The natives of New-England believed not only a plurality of Gods, who made and govern the ſeveral nations of the world, but they made Deities of every thing they imagined to be great, powerful, beneficial, or hurtful to mankind. Yet they conceived an Almighty Being, who dwells in the ſouthweſt regions of the heavens, to be ſuperior to all the reſt. This Almighty Being they called *Kichtan*, who at firſt, according to their tradition, made a man and woman out of a ſtone ; but upon ſome diſlike, deſtroyed them again ; and then made another couple out of a tree, from whom deſcended all the nations of the earth ; but how they came to be ſcattered and diſperſed into countries ſo remote

* Broughton's Hiſtorical Library, vol 2. p. 332.

† Guthrie, p. 746.

from one another, they cannot tell. They believed their ſupreme GOD to be a good being, and paid a ſort of acknowledgment to him for plenty, victory, and other benefits.

But there is another power, which they call *Hobamocko*, in Engliſh, the Devil, of whom they ſtood in greater awe, and worſhipped merely from a principle of fear.

The immortality of the ſoul was univerſally believed among them. When good men die, they ſaid, their ſouls went to *Kichtan*, where they meet their friends, and enjoy all manner of pleaſures; when wicked men die, they went to *Kichtan* alſo, but are commanded to walk away; and to wander about in reſtleſs diſcontent and darkneſs forever.*

At preſent the Indians in New-England are almoſt wholly extinct.†

Mr. *Brainard*, who was a truly pious and ſucceſsful miſſionary among the Indians on the Suſquehannah and Delaware rivers, in 1744, gives the following account of their religious ſentiments.

After the coming of the white people, the Indians in New-Jerſey, who once held a plurality of deities, ſuppoſed there were only three, becauſe they ſaw people of three kinds of complexions, viz. Engliſh, Negroes, and themſelves.

It is a notion pretty generally prevailing among them, that it was not the ſame God made them who made us; but that they were created after the white people; and it is probable they ſuppoſe their God gained ſome ſpecial ſkill by ſeeing the white people made, and ſo made them better; for it is certain they look upon themſelves, and their methods of living, which they ſay their God expreſsly preſcribed for them, vaſtly preferable to the white people and their methods.

With regard to a future ſtate of exiſtence, many of them imagine

* Neal's Hiſtory of New-England, vol. 1, p 33, 34, 35.

† Belknap's Hiſtory of New-Hampſhire, vol. 1. p. 124.

imagine that the *chichung*, i. e. the ſhadow, or what ſurvives the body, will at death, go ſouthward, to ſome unknown, but curious place; will enjoy ſome kind of happineſs, ſuch as hunting, feaſting, dancing, or the like. And what they ſuppoſe will contribute much to their happineſs in the next ſtate, is, that they ſhall never be weary of theſe entertainments.

Thoſe who have any notion about rewards and ſufferings in a future ſtate, ſeem to imagine that moſt will be happy, and that thoſe who are not ſo, will be puniſhed only with privation, being only excluded from the walls of the good world, where happy ſpirits reſide.

Thoſe rewards and puniſhments, they ſuppoſe to depend entirely upon their behaviour towards mankind; and have no reference to any things which relates to the worſhip of the Supreme Being.*

A GENERAL VIEW OF THE RELIGIONS IN THE UNITED STATES.

NEW-ENGLAND owes its firſt ſettlement to religious perſecution. A number of people, called Puritans, who refuſed conformity to the church of England, laboring under various oppreſſions, quitted their native country, in order to enjoy the free exerciſe of their religion. Theſe were the firſt ſettlers of New-England. But the noble principles of liberty ceaſed to operate on their minds, after they had got the power in their hands. In a few years

* This account is extracted from Brainard's Journal. He rode about four thouſand miles among the Indians, and was ſometimes five or ſix weeks together without ſeeing a white perſon.

years they so far forgot their own sufferings, as to press for uniformity in religion, and to turn persecutors in order to accomplish it. These intemperate proceedings were overruled for good. As the intolerance of England peopled Massachusetts, so the intolerance of that province made many emigrants from it, and gave rise to various distinct settlements, which, in the course of years, were formed into other provincial establishments.*

At present no religious test is required as a qualification to any office, or public trust under the United States.

It was one of the peculiarities of the forms of government in the United States, that all religious establishments were abolished. Some retained a constitutional distinction between Christians and others, with respect to their eligibility to office; but the idea of supporting one denomination at the expense of others, or of raising any one sect of Protestants to a legal pre-eminence, was universally reprobated.

The Congregationalists are the most numerous denomination in New-England. The Presbyterians and Episcopalians predominate in the southern States.

The general assembly of the Presbyterian church in America includes four synods, and these contain sixteen presbyteries. Massachusetts and New-Hampshire have four presbyteries. The number of Presbyterian congregations in America are computed to be six hundred and eighteen. There are two hundred and twenty-six ministers.†

The number of Friends meetings in the United States, not including New-York, are two hundred and ninety-six. The number of individuals cannot be known; some meetings are small, while others are large.‡

The

* Ramsay's History of the American Revolution.

† This account for the year 1788, was given by the Rev. Mr. Murray of Newbury-Port.

‡ This account was given by Mr. Moses Brown of Providence.

The number of Methodiſts in America in the year 1789, was computed to be forty-eight thouſand five hundred and eighty-two.

The whole number of communicants and adherents to the Baptiſt churches, in the United States, are computed to be two hundred and fifty-five thouſand ſix hundred and ſeventy.*

The whole amount of the Roman Catholics in the United States is ſuppoſed to be fifty thouſand.†

An account of the collective number of the other denominations could not be obtained.

NEW-HAMPSHIRE. The inhabitants of this ſtate are allowed to worſhip GOD, in the way which is moſt agreeable to their conſciences. The churches in New-Hampſhire are principally for Congregationaliſts; ſome for Preſbyterians and Baptiſts; and three for Epiſcopalians. Miniſters contract with their pariſhes for their ſupport. No pariſh is obliged to have a miniſter; but if they make a contract with one, they are obliged to fulfil it. Liberty is ever given to any individuals of a pariſh to change their denomination; and in that caſe, they are liberated from their pariſh contract.‡

MASSACHUSETTS. The religion of this Commonwealth is eſtabliſhed, by their excellent conſtitution, on a moſt liberal and tolerant plan. All perſons of whatever religious profeſſion or ſentiments, may worſhip GOD agreeably to the dictates of their own conſciences, unmoleſted, provided they do not diſturb the public peace.

The legiſlature are empowered to require of the ſeveral towns, pariſhes, &c. to provide, at their own expenſe, for the

* This account was taken by Mr. John Aſplund, who viſited the ſeveral aſſociations of Baptiſt churches for that purpoſe.

† This account, and alſo the number of Roman Catholics in Maryland, were given by the Right Rev. Biſhop Carrol.

‡ Morſe's American Geography, p. 160.

the public worſhip of GOD, and to require the attendance of the ſubject to the ſame. The people have liberty to chooſe their own miniſters, and to contract with them for their ſupport.*

The body of churches in this ſtate are eſtabliſhed upon the Congregational plan. Their rules of church diſcipline and government are in general, founded upon the Cambridge *Platform*, as drawn up by the ſynod of 1648. This *Platform* leaves the ſcripture to be the ſole rule of faith, ordinances, and diſcipline, as to what relates to authority and polity. It leaves each church with plenary unceded power, making the *councils* and *ſynods* adviſory only. It was paſſed and received as the plan of public confederacy, which united the Preſbyterians and Independents under the common title of Congregationaliſts.

It was a fundamental principle of this union, that every voluntary aſſembly of Chriſtians had power to form, organize, and govern themſelves; and in imitation of the apoſtolic churches, to gather and incorporate themſelves by a public covenant, and to elect and ordain all their public officers.†

The various denominations in this ſtate, with the number of their reſpective congregations, are as follow.

Denominations.	*Congregations.*
Congregationaliſts,	434
Baptiſts,	99
Friends, or Quakers,	36
Epiſcopalians,	15
Preſbyterians,	6
Univerſaliſts, embracing the ſentiments of the Rev. Mr. *Murray*,	4
Unitarians, uſing a liturgy collected principally from the Book of Common Prayer.	1
Roman Catholics,	1
Methodiſts,‡	1
Total	597

A

* Morſe's American Geography.

† Stiles's Chriſtian Union, p. 55. 56.

‡ This ſociety has been lately formed in Lynn by the Rev. Jeſſe

A variety of religious opinions prevails among the Congregationaliſts.* Beſide Calviniſts, who are the moſt numerous, a conſiderable number are Hopkinſians. There are alſo, Arminians, Unitarians, Chauncean Univerſaliſts, &c.

RHODE-ISLAND. This ſtate was ſettled by ſome of thoſe who were charged with Antinomian ſentiments, on a plan of *entire religious liberty;* men of every religious denomination being equally protected and countenanced, and enjoying all the honors and offices of government.

Many of the Quakers and Baptiſts flocked to this new ſettlement; and there never was an inſtance of perſecution for conſcience ſake countenanced by the governors of this ſtate.†

There are a variety of religious ſects in Rhode-Iſland; but the Baptiſts are the moſt numerous of any denomination in this ſtate. In 1784 they had thirty congregations. Theſe, as well as the other Baptiſts in New-England, are chiefly upon the Calviniſtic plan as to doctrines, and Independents with regard to church government. There are however ſome Arminian Baptiſts. Others who obſerve the Jewiſh ſabbath, are called Sabbatarians, or ſeven day Baptiſts. There are others who are called ſeparate Baptiſts.

The other religious denominations in Rhode-Iſland are Congregationaliſts, Friends or Quakers, Epiſcopalians, Moravians, and Jews, who have a ſynagogue in this ſtate. Beſide theſe there is a conſiderable number of the people who can be reduced to no particular denomination.‡

There

Jeſſe Lee, the firſt Methodiſt preacher, who was appointed to travel in New-England.

* There is alſo a variety of ſentiments among the Congregationaliſts in the other States.

† Belknap's Hiſtory of New-Hampſhire, vol. 1. p. 39.

‡ Morſe's Geography,

There were alſo a few perſons in Rhode-Iſland, who adhered to *Jemima Wilkinſon*, who was born in Cumberland. It is ſaid by thoſe who are intimately acquainted with her, that ſhe aſſerts, that in October, 1776, ſhe was taken ſick, and actually died, and her ſoul went to heaven, where it ſtill continues. Soon after, her body was re-animated with the ſpirit and power of Chriſt, upon which ſhe ſet up as a public teacher; and declares ſhe has an immediate revelation for all ſhe delivers; and is arrived to a ſtate of abſolute perfection. It is alſo ſaid ſhe pretends to foretell future events, to diſcern the ſecrets of the heart, and to have the power of healing diſeaſes: and if any perſon who makes application to her is not healed, ſhe attributes it to his want of faith. She aſſerts, that thoſe who refuſe to believe theſe exalted things concerning her, will be in the ſtate of the unbelieving Jews, who rejected the counſel of GOD againſt themſelves; and ſhe tells her hearers, this is the eleventh hour, and this is the laſt call of mercy that ever ſhall be granted them: for ſhe heard an inquiry in heaven, ſaying, "Who will go and preach to a dying world?" or words to that import: and ſhe ſays ſhe anſwered, "Here am I, ſend me;" and that ſhe left the realms of light and glory, and the company of the heavenly hoſt, who are continually praiſing and worſhipping GOD, in order to deſcend upon earth, and paſs through many ſufferings and trials for the happineſs of mankind. She aſſumes the title of the *Univerſal Friend of Mankind;* hence her followers diſtinguiſh themſelves by the name of *Friends.**

Jemima Wilkinſon, is now gone to Geneva in the Genneſee country; and her followers have fallen off, ſo as not to keep up any meetings in this ſtate.

CONNECTICUT. Each Congregational church in this ſtate is a ſeparate juriſdiction, and claims authority to chooſe its own miniſter, to exerciſe government, and enjoy goſpel

* Brownell's Enthuſiaſtical Errors, p. 5, 7, 9, 14.

goſpel ordinances within itſelf. The churches however, are not independent of each other; they are aſſociated for mutual benefit and convenience. The aſſociations have power to licence candidates for the miniſtry; to conſult for the general welfare, and to recommend meaſures to be adopted by the churches; but have no authority to enforce them. When diſputes ariſe in churches, councils are called by the parties to ſettle them; but their power is only adviſory. There are as many aſſociations in the ſtate, as there are counties; and they meet twice in a year. Theſe are all combined in one general aſſociation, who meet annually.

All religions which are conſiſtent with the peace of ſociety, are tolerated in Connecticut; and a ſpirit of *liberality* and *catholiciſm* is increaſing.

The bulk of the people are Congregationaliſts, among which the Hopkinſians are numerous. Beſide theſe, are Epiſcopalians and Baptiſts; and formerly there was a ſociety of Sandemanians at New Haven; but they are now reduced to a very ſmall number.

The Epiſcopalian churches are reſpectable, and are under the ſuperintendence of a biſhop.*

There were twenty-nine congregations of Baptiſts in 1784. Theſe congregations, with thoſe in the neighbouring ſtates, meet in aſſociations, by delegation annually. Theſe aſſociations conſiſt of meſſengers choſen and ſent by the churches.†

NEW-YORK. The conſtitution of this ſtate provides for the free exerciſe and enjoyment of religious profeſſion and worſhip, without diſcrimination or preference, within

* The Right Rev. Biſhop Seebury, who was conſecrated by the Scotch Biſhops at Aberdeen, 1784. [See Skinner's Hiſtory of Scotland.

† Morſe's American Geography, p. 220.

the ſtate, for all mankind: provided that the liberty of conſcience, hereby granted, ſhall not be ſo conſtrued as to excuſe acts of licentiouſneſs, or juſtify practices inconſiſtent with the peace and ſafety of the ſtate.

The various denominations in this ſtate, with the number of their reſpective congregations are as follow.

Denominations.	*Congregations.*
Engliſh Preſbyterians,	87
Dutch Reformed (including ſix of the German language,)	66
Baptiſts,	30
Epiſcopalians,	26
Friends, or Quakers,	20
German Lutherans,	12
Moravians,	2
Methodiſts,	1
Roman Catholics,	1
Jews,	1
Shakers. Unknown.	

The Preſbyterian churches are governed by congregational, preſbyterial, and ſynodical aſſemblies. Theſe aſſemblies poſſeſs no civil juriſdiction. Their power is wholly moral or ſpiritual, and that only miniſterial and declarative.

The higheſt puniſhment to which their authority extends is to exclude the contumacious and impenitent from the congregation of believers.

The higheſt judicatory of the Preſbyterian church is ſtyled, *The general council of the Preſbyterian church, in the United States of America.* This grand council is to conſiſt of an equal delegation of biſhops and elders, from each preſbytery within their juriſdiction, by the title of *commiſſioners to the general council.* Fourteen commiſſioners make a quorum. The council conſtitutes peace, correſpondence, and mutual confidence among all their churches, and has power to receive and iſſue all appeals and references, which may regularly be brought before it from the inferior judicatories; to regulate and correct the proceedings of the ſynods, &c.

The

The ſynods of New-York and Philadelphia, during their ſeſſion at Philadelphia in May, 1788, reſolved themſelves into four ſynods, viz. the ſynod of New-York: the ſynod of Philadelphia; the ſynod of Virginia; and the ſynod of Carolina. Theſe ſynods are to meet annually in their reſpective ſtates, whence they take their names; and once a year, by their commiſſioners, in general council at Philadelphia.

There are a number of Preſbyterian churches, commonly called Seceders, who have a ſeparate eccleſiaſtical juriſdiction. Theſe as well as the other Preſbyterians, and the Dutch reformed churches, hold the Calviniſtic doctrines, without any eſſential difference.

The Dutch reformed churches in this ſtate, are divided into four claſſes.

From their firſt planting in New-York and New-Jerſey, they have, under the direction of the claſſis of Amſterdam, been formed exactly upon the plan of the eſtabliſhed church of Holland, as far as that is eccleſiaſtical. There is a ſtrict correſpondence between the Dutch reformed ſynod of New-York and New-Jerſey, and the ſynod of North-Holland and the claſſis of Amſterdam. The acts of their ſynods are mutually exchanged every year; and mutual advice is given and received in diſputes reſpecting doctrinal points and church diſcipline.

The Epiſcopal churches hold the ſame principles, have the ſame mode of worſhip, and church government and are in every other reſpect conſtituted on the ſame plan with the church of the ſame denomination in England.*

The Methodiſt intereſt, though ſmall in this ſtate, has greatly increaſed in the ſouthern ſtates ſince the revolution. They have eſtimated their number at thirty-ſeven thouſand and

* Drs. White and Provoſt, the former elected for Philadelphia, the latter for New-York, were both conſecrated by the Engliſh biſhops. [See Skinner's Hiſtory of Scotland.]

and eight hundred. But their numbers are ſo various in different places at different times, that it would be a matter of no ſmall difficulty to find out their exact account. Their churches are ſupplied by their preachers in rotation.

The miniſters of every denomination in the ſtate, are ſupported by the voluntary contributions of the people raiſed generally by ſubſcription, or by a tax upon the pews; except the Dutch churches in New-York, Albany, Skenectady, and Kingſton, which have, except the two laſt, large eſtates confirmed by a charter. The Epiſcopal church alſo in New-York, poſſeſſes a very large eſtate, in and near the city,

The intereſt of the Shakers in this ſtate, is now faſt declining.*

NEW-JERSEY. There are in this ſtate, about fifty Preſbyterian congregations, ſubject to the care of three preſbyteries, viz. that of New-York, of New-Brunſwick, and Philadelphia. A part of the charge of New-York and Philadelphia preſbyteries lies in New-Jerſey, and part in their own reſpective ſtates. To ſupply theſe congregations there are, at preſent, about twenty-five miniſters.

There are upwards of forty congregations of Friends, commonly called Quakers, who are in general ſober, plain, induſtrious, good citizens.

There are thirty aſſociated congregations of Baptiſts in New-Jerſey, which maintain Calviniſtic doctrines.

The Epiſcopalian intereſt conſiſts of twenty-five congregatiions.

There are in this ſtate, two claſſes belonging to the Dutch reformed ſynod of New-York and New-Jerſey. The claſſis of Hakkenſak, to which belong thirteen congregations; and

* Morſe's American Geography, p. 267, 268, 269, 270.

and the claſſis of New-Brunſwick, to which belong fifteen congregations.

The Moravians have a flouriſhing ſettlement at Hope, in Suſſex county. This ſettlement was begun in 1771, and now conſiſts of upwards of a thouſand ſouls.

The Methodiſt intereſt is ſmall in this ſtate. The Swedes have a church in Glouceſter county: and there are three congregations of the Seventh Day Baptiſts. All theſe religious denominations live together in peace and harmony; and are allowed, by the conſtitution of the ſtate, to worſhip Almighty GOD, agreeably to the dictates of their own conſciences; and are not compelled to attend or ſupport any worſhip, contrary to their own faith and judgment. All Proteſtants inhabitants, of peaceable behaviour, are eligible to the civil officers of the ſtate.*

PENNSYLVANIA. The inhabitants of this ſtate are of different religious denominations, but the Quakers are the moſt numerous. It was from *William Penn*, a celebrated Quaker, that this place received its name. Civil and religious liberty in their utmoſt latitude, was laid down by this great man, as the only foundation of all his inſtitutions. Chriſtians of all denominations might not only live unmoleſted, but have a ſhare in the government of the colony.†

During the late war, ſome of this denomination thought it their duty to take up arms in defence of their country. This laid the foundation of a ſeceſſion from their brethren, and they now form a ſeparate congregation in Philadelphia, by the name of reſiſting or fighting Quakers.

The places for religious worſhip in Philadelphia, are as follow.

Denominations.	*Congregations.*	*Denominations.*	*Congregations.*
Friends, or Quakers,	5	Preſbyterians,	6
		Epiſcopalians,	

* Morſe's American Geography, p. 292, 293.

† Guthrie, p. 808.

Denominations.	*Congregations.*	*Denominations.*	*Congregations.*
Epiſcopalians,	3	Moravians,	1
German Lutherans	2	Baptiſts,	1
German Calviniſts,	1	Univerſaliſt Baptiſts,	1
Catholics,	3	Methodiſts,	1
Swediſh Lutherans,	1	Jews,	1

The Friends, and Epiſcopalians compoſe about one third of the inhabitants of this ſtate.

There are in Pennſylvania, ſixteen congregations of Engliſh Baptiſts. The doctrine, worſhip, and diſcipline of thoſe are ſimilar to thoſe of the New-England Baptiſts.*

The freedom and toleration of the government has produced a great variety of ſects among the German inhabitants of Pennſylvania. The Lutherans compoſe a great proportion of the German citizens of the ſtate. Many of their churches are large and ſplendid. The German Preſbyterians are the next to them in numbers. Their churches are likewiſe large, and furniſhed in many places with organs. The clergy belonging to theſe churches have moderate ſalaries, but they are punctually and juſtly paid.

The German Lutherans and Preſbyterians live in great harmony with each other, inſomuch that they often preach in each others churches, and in ſome inſtances unite in building a church, in which they both worſhip at different times. The harmony between two denominations, once ſo much oppoſed to each other, is owing to the relaxation of the Preſbyterians in ſome of the peculiar doctrines of Calviniſm. They are called Preſbyterians, becauſe moſt of them object to being deſigned by the name of Calviniſts. The Memnoniſts, the Moravians, the Swinſeildians, and the Catholics, compoſe the other ſects of German inhabitants of Pennſylvania.

The Dunkers have ariſen from the Memnoniſts. Previous

* Morſe's American Geography, p. 320.

vious to their partaking of the ſacrament of the *ſupper*, they waſh each others feet, and ſet down to a love-feaſt. They practiſe the ceremonies of their religion with great humility and ſolemnity. They at firſt ſlept on hard couches, but now on beds, and have abated much of their former ſeverity. Beſide the congregation at Ephrata, there were in 1770, fourteen others in various parts of Pennſylvania, and ſome in Maryland. The Separatiſts, who diſſented from the Dunkers, reject the ordinances of baptiſm, and the ſacrament, and hold the doctrine of the Friends, concerning the internal revelation of the goſpel. They maintain with the Dunkers, the doctrine of univerſal ſalvation. The Dunkers and Separatiſts agree in not taking any intereſt for money, and not applying to law, to recover their debts. Theſe denominations behave with ſingular piety, and exemplary morality.

The German Moravians are a numerous and reſpectable body of Chriſtians in Pennſylvania. In the village of Bethlehem, there are two large ſtone buildings, in which the different ſexes are educated in habits of induſtry, in uſeful manufactures. The Siſters, for by that epithet the women are called, all ſleep in two large and neat apartments*

Formerly the body of Moravians held all their property in common, in imitation of the primitive Chriſtians. In the year 1760, a diviſion of the whole, excepting a few articles, took place. Of this religion there are about 1300 ſouls in Pennſylvania, viz. between five and ſix hundred at Bethlehem, four hundred and fifty at Nazareth, and upwards of three hundred at Litz, in Lancaſter county. They call themſelves the *United Brethren of the Proteſtant Epiſcopal church.*†

The Proteſtant Epiſcopal church of New-York, New-Jerſey, Pennſylvania, Delaware, Maryland, Virginia, and South-Carolina,

* Ruſh's Account of the German inhabitants of Pennſylvania.

† Morſe's American Geography, p. 320.

South-Carolina, met in convention at Philadelphia, October 1785, and reviſed the Book of Common Prayer, and adminiſtration of the ſacraments, and other rites and ceremonies, and publiſhed and propoſed the book, thus reviſed, for the uſe of the church. This reviſion was made in order to render the liturgy conſiſtent with the American revolution, and the conſtitution of the ſeveral ſtates. In Pennſylvania and the ſouthern ſtates, this reviſed book is pretty generally uſed by the Epiſcopal churches.

The repreſentatives of ſundry ſocieties in the United States, believing in the ſalvation of all men, convened on the 25th of May, 1790, in the city of Philadelphia, and adopted articles of faith, and a plan of church government. In their articles of faith, they have thought it improper to require an aſſent to opinions, which are merely ſpeculative, or to introduce words in expreſſing their belief, which have been the cauſe of controverſies.

Their plan of church government, and divine worſhip is nearly Congregational. Reſpecting ordinances they ſay, that as a diverſity of opinions concerning them has been the means of dividing Chriſtians, they agree to admit all as members of their ſociety, who ſubſcribe the articles of their faith, and maintain good works, whatever their opinions may be, as to the form or obligation of any, or all of them.

They conſider all who ſubſcribe their articles, and lead moral lives as members of their church. A departure from thoſe articles, or an immoral life ſhall ſubject them to private cenſure, which, if they repeatedly reject, their names ſhall be eraſed from the liſt of numbers; and they ſhall not be reſtored, till they have exhibited ſuch ſigns of returning to their former faith and practice, as ſhall be deemed ſatisfactory to the chnrch.

DELAWARE. There are in this ſtate, twenty-one Preſbyterian congregations, belonging to the ſynod of Philadelphia.

* Herald of Freedom, for July, 1790.

ladelphia—Seven Epiſcopal churches—Six congregations of Baptiſts, containing about two hundred and eighteen ſouls—Four congregations of the people called Quakers; beſide a Swediſh church at Wilmington, which is one of the oldeſt churches in the United States, and a number of Methodiſts. All theſe congregations have free toleration by the conſtitution, and live together in harmony.*

MARYLAND. The firſt emigration to Maryland conſiſted of about two hundred gentlemen, chiefly of the Roman Catholic religion, who ſailed from England in November, 1632, and landed near the river Potomack, in the beginning of the ſubſequent year. The Roman Catholics, unhappy in their native land, and deſirous of a peaceful aſylum, went over in great numbers to this ſtate. Lord *Baltimore*, to whom the province had been granted, laid the foundation of its future proſperity, on the broad baſis of ſecurity to property, and freedom in religion. While Virginia perſecuted the Puritans, her ſeverity compelled many to paſs over into this new province, the aſſembly of which had enacted, "that no perſon profeſſing to believe in Jeſus Chriſt, ſhould be moleſted in reſpect of their reliigion, or in the free exerciſe thereof."†

The Catholics in America, have at preſent a biſhop reſiding in Baltimore, viz. the Right Rev. *John Carrol*. Their number is ſuppoſed, not to exceed twenty-five thouſand, not one thirteenth of the inhabitants of that ſtate.

The other denominations in Maryland, are Proteſtant Epiſcopalians, Engliſh, Scotch, and Iriſh Preſbyterians, German Calviniſts, German Lutherans, Friends, Baptiſts, of whom there are about twenty congregations, Methodiſts, who have a biſhop in Maryland, Memnoniſts, Nicolites, or New Quakers.‡

* Morſe's American Geography, p. 346.

† Ramſay's Hiſtory of the American Revolution, vol. 1. p. 10.

‡ Morſe's American Geography.

VIRGINIA. The firſt ſettlers in Virginia were emigrants from England, of the Engliſh church, juſt at a point of time, when it was fluſhed with complete victory over the religions of all other denominations. Poſſeſſed as they became of the powers of making, adminiſtering, and executing the laws, they ſhewed equal intolerance in this country, with their Preſbyterian brethren, who had emigrated to the Northern government.*

The preſent denominations of Chriſtians in Virginia are Preſbyterians, who are the moſt numerous, and inhabit the weſtern parts of the ſtate: Epiſcopalians, who are the moſt ancient ſettlers, and occupy the eaſtern and firſt ſettled parts of the ſtate. Intermingled with theſe, are great numbers of Baptiſts and Methodiſts. The proportional number of theſe ſeveral denominations have not been aſcertained. The Epiſcopalians have comparatively but few miniſters among them; and theſe few, when they preach, which is ſeldom more than once a week, preach to very thin congregations. The Preſbyterians, in proportion to their numbers, have more miniſters, who preach oftener, and to large audiences. The Baptiſts and Methodiſts are generally ſupplied by itinerant preachers, who have large and promiſcuous audiences, and preach almoſt every day, and often ſeveral times in a day.†

KENTUCKY. The Baptiſts are the moſt numerous religious ſect in this place. In 1787 they had ſixteen churches eſtabliſhed; beſide ſeveral congregations, where churches were not conſtituted. Theſe were ſupplied with upwards of thirty miniſters or teachers. There are ſeveral large congregations of Preſbyterians, and ſome few of other denominations.‡

NORTH-CAROLINA.

* Jefferſon's State of Virginia, p. 167, 168.

† Morſe's American Geography, p. 386, 387.

‡ Ibid, p. 406,

NORTH-CAROLINA. The weſtern parts of this ſtate, which have been ſettled within the laſt thirty-five years, are chiefly inhabited by Preſbyterians from Pennſylvania, the deſcendants of people from the north of Ireland, and are exceedingly attached to the doctrines, diſcipline, and uſages of the church of Scotland. They are a regular induſtrious people. Almoſt all the inhabitants between the Catawba and Yadkin rivers, are of this denomination, and they are in general, well ſupplied with a ſenſible and learned miniſtry. There are interſperſed ſome ſettlements of Germans, both Lutherans and Calviniſts, but they have but few numbers.

The Moravians have ſeveral flouriſhing ſettlements in this ſtate. The firſt ſettlement called Bethabara, was begun in 1753, by a number of the brethren from Pennſylvania, in a very wild, uninhabited country, which, from that time, began to be rapidly ſettled by farmers, from the middle ſtates.

In 1759, Bethany, a regular village, was laid out and ſettled. In 1766, Salem, which is now the principal ſettlement, and nearly in the center of Wachovia, was ſettled by a collection of tradeſmen. The ſame conſtitution and regulations are eſtabliſhed here as in other regular ſettlements of the United Brethren. Beſides, there are in Wachovia, three churches, one at Friendland, one in Friendberg, and another at Hope, each of which has a miniſter of the brethren's church. Theſe people, by their induſtry and attention to various branches of manufacture, are very uſeful to the country round them.

The Friends, or Quakers, have a ſettlement in New-Gardens in Guilford country, and ſeveral congregations at Perquimins and Paſquetank. The Methodiſts and Baptiſts are numerous and increaſing. Beſide the denominations already mentioned, there is a very numerous body of people in this, and in all the ſouthern ſtates, who cannot properly

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be claſſed with any ſect of Chriſtians, having never made any profeſſion of Chriſtianity.

The inhabitants of Wilmington, Newbern, Edenton and Halifax diſtricts, making about three fifths of the ſtate, once profeſſed themſelves of the Epiſcopal church. The clergy in theſe diſtricts, were chiefly miſſionaries, and have almoſt univerſally been induced to declare themſelves in favour of the Britiſh government, and to emigrate. There may be one or two of the original clergy remaining, but at preſent they have no particular paſtoral charge; and there is very little external appearance of religion among the people in general, who inhabit theſe diſtricts. The Baptiſts and Methodiſts have ſent a number of miſſionary preachers into theſe diſtricts; and ſome of them have pretty large congregations.*

SOUTH-CAROLINA. The people of this ſtate, by the conſtitution, are to enjoy the right of electing their own paſtors or clergy; and what is peculiar to this ſtate, the miniſter, when choſen, is required by the conſtitution to ſubſcribe the following declaration, viz. "That he is determined, by GOD's grace, out of the holy ſcriptures, to inſtruct the people committed to his charge, and to teach nothing (as required of neceſſity to eternal ſalvation) but that which he ſhall be perſuaded may be concluded and proved from the ſcripture; that he will uſe both public and private admonitions, as well to the ſick as to the whole, within his care, as need ſhall require, and occaſion be given; and that he will be diligent in prayers, and in reading of the holy ſcriptures, and in ſuch ſtudies as help to the knowledge of the ſame; that he will be diligent to frame his own ſelf and family according to the doctrine of Chriſt, and to make both himſelf and them, as much as in him lieth, wholeſome examples and patterns to the flock of Chriſt; that he will maintain, and ſet forward as much as he

* Morſe's American Geography, p. 446.

he can, quietneſs, peace, and love among all people, and eſpecially among thoſe, who are, or ſhall be committed to his charge."

Since the revolution, by which all denominations were put on an equal footing, there have been no diſputes between different religious ſocieties.

The upper parts of this ſtate are ſettled chiefly by Preſbyterians, Baptiſts, and Methodiſts. From the moſt probable calculations, it is ſuppoſed, that the religious denominations of this ſtate, as to numbers, may be ranked as follows, viz. Preſbyterians, including the Congregational and Independent churches, Epiſcopalians, Baptiſts, Methodiſts, &c.

There are in Charleſton two large churches for Epiſcopalians, one for Congregationaliſts or Independents, one for Scotch Preſbyterians, two for the Baptiſts, one for the German Lutherans, one for the Methodiſts. one for French Proteſtants ; beſide a meeting-houſe for Quakers and two Jewiſh ſynagogues, one for the Portugueſe, the other for the German Jews. There are upwards of a thouſand Roman Catholics in Charleſton, but they have no public building for worſhip.*

GEORGIA. In regard to religion, this ſtate is yet in its infancy. In Savannah there is an Epiſcopal church, a Preſbyterian church, a ſynagogue where the Jews pay their weekly worſhip, and a German Lutheran church, ſupplied occaſionally by a German miniſter from Ebenezer, where is a large convenient ſtone church, and a ſettlement of ſober induſtrious Germans of the Lutheran religion. In Auguſta they have an Epiſcopal church. In Midway is a ſociety of Chriſtians eſtabliſhed on the Congregational plan. The upper counties are ſupplied, pretty generally, by Baptiſt, and Methodiſt preachers. But the greater part of this

* Morſe's American Geography, p. 428, 432.

this ſtate is not ſupplied by miniſters of any denomination.*

In the year 1740, the Rev. *George Whitefield* founded an Orphan houſe academy in Georgia, about twelve miles from Savannah. In 1768, it was propoſed, that the Orphan houſe ſhould be erected into a college. The charter, which Mr. *Whitefield* applied for, would have been readily granted, on condition that the preſident ſhould in all ſucceſſions be an Epiſcopalian of the church of England. Mr. *Whitefield* declined this condition, alleging, that it would be unjuſt to limit the office to any particular ſect, as the foundation for this inſtitution had been intruſted to him by various religious denominations. In conſequence of this diſpute, the affair of a charter is given up, and Mr. *Whitefield* made his aſſignment of the Orphan houſe in truſt to the Counteſs of Huntington Soon after his death, a charter was granted to his inſtitutions in Georgia, and the Rev. Mr. *Percy* appointed preſident of the college. On the 30th of May 1775, the Orphan houſe building caught fire, and was entirely conſumed, except the two wings, which are ſtill remaining. The American war ſoon after came on, and put every thing into confuſion. The funds have ſince lain in an unproductive ſtate. It is probable, that the college eſtate, by the conſent of the Counteſs of Huntington, may hereafter be ſo incorporated with the univerſity of Georgia, as to ſubſerve the original and pious purpoſes of its founder.†

BRITISH AMERICA.

NOVA SCOTIA. The eſtabliſhed religion of this province is the church of England; but all ſects of Chriſtians are tolerated; and government ſo far encourages them, as to render contracts between miniſters and people binding. Nova Scotia is ſettled by people from New-England, England,

* Morſe's American Geography, p. 451.

† Ibid, p. 456.

land, and Ireland. Theſe different people bring their peculiar modes and local attachments with them. The greateſt part of them were originally of the Congregational, or Preſbyterian perſuaſion; but being ſcattered round the ſhores of this province in ſmall villages, they have been unable to ſupport the eſtabliſhments of the goſpel. Hence a number of illiterate men have ſtepped forth as the miniſterial inſtructors of this people, and have proſelyted many.

At the head of this claſs, was the late Mr. *Henry Allen*, a man of natural good ſenſe, and warm imagination. This man has journeyed nearly through the province, and by his popular talents made many converts. He has alſo publiſhed ſeveral treatiſes and ſermons, in which he declares, he has advanced ſome new things. He ſays, that the ſouls of all the human race are emanations, or rather, parts of the one Great Spirit; but that they individually originally had the powers of moral agents; that they were all preſent with our firſt parents in Eden, and were actual in the firſt tranſgreſſion. He ſuppoſes, that our firſt parents in innocency were pure ſpirits, without material bodies; that the material world was not then made; but in conſequence of the fall, man being cut off from GOD, that they might not ſink into immediate deſtruction, the world was produced, and they clothed with hard bodies; and that all the human race, will, in their turns, by natural generation, be inveſted with ſuch bodies, and in them enjoy a ſtate of probation for happineſs of immortal duration. He ſays that the body of our Saviour was never raiſed from the grave, and that none of the bodies of men ever will be: but when the original number of ſouls have had their courſe on earth, they will all receive their reward or puniſhment in their original unembodied ſtate. He ſuppoſed *baptiſm*, the *Lord's ſupper*, and *ordination*, matters of indifference.

Theſe are his moſt diſtinguiſhing tenets, which he and his party endeavour to ſupport by alleging, that the ſcriptures are not to be underſtood in their literal ſenſe, but have a

ſpiritual

ſpiritual meaning. He has had ſuch influence over his followers, that ſome of them pretend to remember their being in the garden of Eden. The moment of their converſion, they are ſo well aſſured of, that it is ſaid, ſome of them even calculate the age of their cattle by it.

Mr. *Allen* began to propagate his ſentiments about the year 1778: he died 1783; and ſince his death, his party has much declined.

There is a conſiderable number of Methodiſts, or diſciples of Mr. *Weſley*, in this province, and one or two ſocieties of Baptiſts, who do not much differ from thoſe of their name in New-England.

The number of Epiſcopalian clergy in this province, may be about nine; Preſbyterians and Congregationaliſts, ſeven.*

CANADA. The Indians of this continent have an idea of the Supreme Being; and they all in general agree in looking upon him as the Firſt Spirit, and the Governor and the Creator of the world. It is ſaid, that almoſt all the nations of the Algonquin language give this Sovereign Being the appellation of the *Great Hare*. Some again call him *Michabou*, and others *Atahocan*. Moſt of them hold the opinion, that he was born upon the waters, together with his whole court, entirely compoſed of four-footed animals like himſelf; that he formed the earth of a grain of ſand, which he took from the bottom of the ocean, and that he created man of the bodies of the dead animals. There are likewiſe ſome who mention a God of the waters, who oppoſed the deſigns of the *Great Hare*, or at leaſt refuſed to be aſſiſting to him. This God is according to ſome, the *Great Tiger*. Laſtly, they have a third called *Matcomek*, whom they invoke in the winter ſeaſon.

The

* This account was given by an ingenious young Clergyman, who reſided at Nova Scotia, in the years, 1782, 1783.

The *Areſkoui* of the Hurons, and the *Agreſkouſé* of the Iroquois, is, in the opinion of theſe nations, the Sovereign Being, and the God of war. Theſe Indians do not give the ſame original to mankind with the Algonquins; they do not aſcend ſo high as the firſt creation. According to them, there were in the beginning ſix men in the world, and if you aſk them who placed them there, they anſwer you, they do not know.

The Gods of the Indians have bodies, and live much in the ſame manner with us, but without any of thoſe inconveniences to which we are ſubject. The word *Spirit*, among them, ſignifies only a being of a more excellent nature than others.

According to the Iroquois, in the third generation there came a deluge, in which not a ſoul was ſaved, ſo that in order to re-people the earth, it was neceſſary to change beaſts into men.

Beſide the Firſt Being, or the Great Spirit, they hold an infinite number of genii or inferior ſpirits, both good and evil, who have each their peculiar form of worſhip.

They aſcribe to theſe beings a kind of immenſity and omnipreſence, and conſtantly invoke them as the guardians of mankind. But they never addreſs themſelves to the evil genii, except to beg of them to do them no hurt.

They believe the immortality of the ſoul, and ſay that the region of their everlaſting abode lies ſo far weſtward, that the ſouls are ſeveral months in arriving at it, and have vaſt difficulties to ſurmount. The happineſs which they hope to enjoy, is not believed to be the recompenſe of virtue only; but to have been a good hunter, brave in war, &c. are the merits which entitle them to this Paradiſe,* which they and the other American natives figure as a delightful country, bleſſed with perpetual ſpring, whoſe for-

* Charlevoix's Voyage to North America, vol. 2. p. 141, 142, 143, 144, 145, 152, 153, 154, 155.

eſts abound with game, whoſe rivers ſwarm with fiſh, where famine is never felt, and uninterrupted plenty ſhall be enjoyed without labor or toil.*

Many of the Indian natives have been converted to Chriſtianity; and no accounts could be procured to aſcertain how far ſome of their tribes now retain the ſentiments above deſcribed.

The predominant religion in this province, at preſent, is the Roman Catholic; but there are a few Epiſcopal and other Proteſtant churches.

SPANISH AMERICA.

LOUISIANA. The natives of this part of America, moſt of them, have an idea of a Supreme Being, whom they call the *Grand Spirit*, by way of excellence; and whoſe perfections are as much ſuperior to all other beings, as the fire of the ſun is to elementary fire. They believe this Omnipotent Being is ſo good, that he could not do evil to any one, even if he inclined. That though he created all things by his will, yet he had under him ſpirits of an inferior order, who, by his power, formed the beauties of the univerſe, but that man was the work of the Creator's own hands. Theſe ſpirits are, by the Natches, termed free ſervants or agents; but, at the ſame time, they are as ſubmiſſive as ſlaves. They are conſtantly in the preſence of GOD, and prompt to execute his will. The air, according to them, is full of other ſpirits of more miſchievous diſpoſitions, and theſe have a chief, who was ſo eminently miſchievous, that GOD Almighty was obliged to confine him; and ever ſince, thoſe aerial ſpirits do not commit ſo much miſchief, as they did before, eſpecially if they are entreated to be favorable. For this reaſon the ſavages always invoke them, when they want either rain or fair weather.

They

* Robertſon's Hiſtory of South-America, vol. 1. p. 387.

They give this account of the creation of the world, viz. that GOD firſt formed a little man of clay, and breathed upon his work, and that he walked about, grew up, and became a perfect man; but they are ſilent as to the creation of women.*

The greateſt part of the natives of Louiſiana had formerly their temples as well as the Natches, and in all theſe temples, a perpetual fire was preſerved.†

The Chriſtians inhabiting this place are Roman Catholics.

EAST AND WEST FLORIDA. The natives of this country believe a ſupreme benevolent Deity, and a ſubordinate Deity who is malevolent; neglecting the former, who they ſay does no harm; they bend their whole attention to ſoften the latter, who they ſay torments them day and night.‡

The Apalachites bordering on Florida, worſhip the ſun, but ſacrifice nothing to him which has life: they hold him to be the parent of life, and think he can take no pleaſure in the deſtruction of any living creature. Their devotion is exerted in perfumes and ſongs.§

The Spaniſh inhabitants of this country, are Roman Catholics.

NEW MEXICO, INCLUDING CALIFORNIA. The inhabitants of this country are chiefly Indians, whom the Spaniſh miſſionaries have in many places brought over to Chriſtianity.‖

In the courſe of a few years after the reduction of the Mexican empire, the ſacrament of baptiſm was adminiſtered to more than four millions. Many of theſe proſelytes, who

* Modern Univerſal Hiſtory, vol. 40. p. 374.

† Charlevoix's Voyages, vol. 2. p. 273.

‡ Kaims's Sketches, vol. 4. p. 155.

§ Ibid, p. 216.

‖ Guthrie, p. 763.

who were adopted in haſte, either retained their veneration for their ancient religion in its full force, or mingled an attachment to its doctrines and rites, with that ſlender knowledge of Chriſtianity, which they acquired. Theſe ſentiments the new converts tranſmitted to their poſterity, into whoſe minds they ſunk ſo deep, that the Spaniſh eccleſiaſtics, with all their induſtry, have not been able to eradicate them. The religious inſtitutions of their anceſtors are ſtill remembered, and held in honor by the Indians both in Mexico and Peru; and whenever they think themſelves out of reach of inſpection by the Spaniards, they aſſemble and celebrate their Pagan rites.

OLD MEXICO, OR NEW SPAIN. The divinities of the ancient inhabitants of Mexico were clothed with terror, and delighted in vengeance. The figures of ſerpents, of tigers, and of other deſtructive animals, decorated their temples. Faſts, mortifications, and penances, all rigid, and many of them excruciating to an extreme degree, were the means which they employed to appeaſe the wrath of the gods. But of all offerings, human ſacrifices were deemed the moſt acceptable.* At the dedication of the great temple at Mexico, it is ſaid, there were ſixty or ſeventy thouſand human ſacrifices. The uſual amount of them was about twenty thouſand.†

The city of Mexico, is ſaid, to have contained near two thouſand ſmall temples, and three hundred and ſixty which were adorned with ſteeples. The whole empire of Mexico contained above forty thouſand temples, endowed with very conſiderable revenues. For the ſervice in the grand temple of Mexico itſelf, above five thouſand prieſts were appointed; and the number in the whole empire, is ſaid, to have amounted to near a million of people. The whole prieſthood, except that of the conquered nations, was governed by

* Robertſon's Hiſtory of South-America, vol. 2. p. 384, 385.

† Prieſtley's Lectures on Hiſtory. p. 440.

by two high prieſts, who were alſo the oracles of the kings. Beſide the ſervice in the temple, the clergy were to inſtruct youth, to compoſe the calendars, and to point the mythological pictures. The Mexicans had alſo prieſteſſes, but they were not allowed to offer up ſacrifices. They likewiſe had monaſtic orders, eſpecially one, in which no perſon under ſixty years of age was admitted.*

Notwithſtanding the vaſt depopulation of America, a very conſiderable number of the native race ſtill remains both in Mexico and Peru. Their ſettlements in ſome places are ſo populous, as to merit the name of cities. In the three audiences into which New Spain is divided, there are at leaſt, two million of Indians; a pitiful remnant indeed of its ancient population! but ſuch as ſtill form a body of people ſuperior in number to that of all the other inhabitants of this vaſt country.†

In conſequence of grants beſtowed upon *Ferdinand* of Spain, by Pope *Alexander* VI. and *Julius* II. the Spaniſh monarchs have become, in effect, the heads of the Roman Catholic American church. In them the adminiſtration of its revenues is veſted Their nomination of perſons to ſupply vacant benefices, is inſtantly confirmed by the Pope. Papal bulls cannot be admitted into America; nor are they of any force there, until they have been previouſly examined and approved of by the Royal Council of the Indies: and if any bull ſhould be ſurreptitiouſly introduced, and circulated in America, without obtaining that approbation, eccleſiaſtics are required, not only to prevent it from taking effect, but to ſeize all the copies of it, and tranſmit them to the Council of the Indies.‡

The hierarchy is eſtabliſhed in America in the ſame form as in Spain, with its full train of archbiſhops, biſhops, deans,

* Critical Review, vol. 54. p. 312.

† Robertſon's Hiſtory of America, p. 391.

‡ Robertſon's Hiſtory of South-America, vol. 2. p. 376.

deans, and other dignitaries. The inferior clergy are divided into three classes, under the denomination of *Curas*, *Doctrineros*, and *Missioneros*. The first are parish priests, in those parts of the country where the Spaniards have settled. The second have the charge of such districts, as are inhabited by Indians subjected to the Spanish government, and living under its protection. The third are employed in converting and instructing those fiercer tribes, which disdain submission to the Spanish yoke, and live in remote or inaccessible regions, to which the Spanish arms have not penetrated. So numerous are the ecclesiastics of all those various orders, and such the profuse liberality with which many of them are endowed, that the revenues of the church in America are immense. The worship of Rome appears with its utmost pomp in the New World. Churches and convents there are magnificently adorned; and on high festivals, the display of gold and silver, and precious stones, is such as exceeds the conception of an European.*

There are four hundred monasteries in New Spain.

PERU. The sun, as the great source of light, of joy, and fertility in the creation, attracted the principal homage of the native Peruvians. The moon and stars, as co-operating with him, were entitled to secondary honors. They offered to the sun a part of those productions, which his genial warmth had called forth from the bosom of the earth, and reared to maturity. They sacrificed, as an oblation of gratitude, some of the animals who were indebted to his influence for nourishment. They presented to him choice specimens of those works of ingenuity, which his light had guided the heart of man in forming. But the Incas never stained his altars with human blood; nor could they conceive that their beneficent father, the sun, would be delighted with such horrid victims.†

At

* Robertson's History of South-America, vol. 2. p. 377.

† Ibid, p. 309, 310.

At preſent there are ſeveral diſtricts in Peru, particularly in the kingdom of Quito, occupied almoſt entirely by Indians.*

Notwithſtanding ſome of the native Peruvians ſtill practiſe in ſecret their Pagan rites, the Roman Catholic is the prevailing religion in this place. From the fond delight the American Spaniards take in the external pomp and parade of religion, and from their reverence for eccleſiaſtics of every denomination, they have beſtowed profuſe donatives on churches and monaſteries ; † and have conceived ſuch an high opinion of monaſtic ſanctity, that religious houſes have multiplied to an amazing degree in the Spaniſh colonies.

It was obſerved in the year 1620, that the number of convents in Lima, covered more ground than all the reſt of the city.

The ſecular prieſts, in the New World, are leſs diſtinguiſhed than their brethren in Spain, for literary accompliſhments of any ſpecies. But the higheſt eccleſiaſtical honors are often in the hands of the monaſtic orders, and it is chiefly to them that the Americans are indebted for any portion of ſcience which is cultivated among them.‡

The Spaniards form ſuch an idea of the incapacity of the Indians, that a council held at Lima decreed that they ought to be excluded from the ſacrament of the Euchariſt. And though Paul III. by his famous bull, iſſued in the year 1537, declared them to be rational creatures, entitled to all the privileges of Chriſtians ; yet after the lapſe of two centuries, during which they have been members of the church, very few are deemed worthy of being admitted to the holy communion.

From the idea which was entertained of their incapacity, when

* Robertſon's Hiſtory of South-America, vol. 2. p. 351.

† Ibid, p. 365.

‡ Ibid, p. 381.

when Philip II. eſtabliſhed the Inquiſition in America, in the year 1570, the Indians were exempted from the juriſdiction of that tribunal, and ſtill continue under the inſpection of their dioceſans. Though ſome of them have been taught the learned languages, and have gone through the ordinary courſe of academic education with applauſe, their frailty is ſtill ſo much ſuſpected, that no Indian is either ordained a prieſt, or received into any religious order.*

CHILI. The mountainous part of this country is ſtill poſſeſſed by tribes of its original inhabitants. That part of Chili, which may properly be deemed a Spaniſh province, is a narrow diſtrict, extending along the coaſt from the deſart of Atacamas to the Iſland of Chiloe, above nine hundred miles.†

The Roman Catholic inhabitants have eſtabliſhed divers ſeminaries in this place, for the converſion of the natives; who, it is ſaid, paid religious worſhip to the Devil.‡

TERRA FIRMA. The Roman Catholic is the eſtabliſhed religion of this place, as well as in the other Spaniſh ſettlements in South-America.

PARAGUAY. The Jeſuits entered this country in the year 1586. They began by gathering together about fifty wandering families, whom they perſuaded to ſettle; and they united them in a little townſhip. When they had made this beginning, they labored with ſuch indefatigable pains, and with ſuch maſterly policy, that they prevailed upon thouſands of various diſperſed tribes to embrace their religion; and theſe ſoon induced others to follow their example, magnifying the peace and tranquillity they enjoyed under the direction of the fathers.

It

* Robertſon's Hiſtory of South-America, vol. 2. p. 386.

† Ibid, p. 333.

‡ Broughton's Hiſtorical Library, vol. 2. p. 334.

It is ſaid, that above three hundred and forty thouſand families, ſeveral years ago, were ſubject to the Jeſuits, living in obedience, and an awe bordering upon adoration, yet procured without any violence or conſtraint.*

It is ſaid, that nothing can compare with the proceſſion of the bleſſed ſacrament in this place; and that, without any diſplay of riches and magnificence, it yields in nothing to the richeſt and moſt magnificent proceſſion in any other part of the world.

A Spaniſh gentleman deſcribes it in the following manner: "It is attended with very fine dancing, and the dancers are all neatly dreſſed. Over the greens and flowers which compoſe the triumphal arches, under which the bleſſed ſacrament paſſes, there appear flocks of birds of every color, tied by the legs, to ſtrings of ſuch a length, that a ſtranger would imagine, they enjoyed their full liberty, and were come of their own accord, to mix their warblings with the voices of the muſicians and the reſt of the people; and bleſs, in their own way, him, whoſe providence carefully ſupplies all their wants.

"All the ſtreets are hung with carpets very well wrought, and ſeparated by garlands, feſtoons, and compartments of verdure, diſpoſed with the moſt beautiful ſymmetry. From diſtance to diſtance, there appear lions and tigers very well chained, that they may not diſturb the ſolemnity, inſtead of adorning it; and even very fine fiſhes ſporting and playing in large baſons of water. In a word, every ſpecies of living creatures aſſiſt at the ſolemnity, as it were by their deputies, to do homage to the incarnate *Word*, in his auguſt ſacrament; and acknowledge the ſovereign dominion his Father has given him over all living. Wherever the proceſſion paſſes, the ground is covered with mats, and ſtrewed with flowers and odoriferous herbs. All, even the ſmalleſt children, have a hand in theſe decorations, amongſt which are

* Guthrie, p. 775.

likewiſe to be ſeen, the fleſh of the animals newly killed for food; every thing the Indians regale themſelves with, at their greateſt rejoicings; and the firſt fruits of their labors, all, in order to make an offering of them to the LORD; the grain particularly they intend to ſow, that he may give it a bleſſing. The warbling of the birds, the roaring of the lions and tigers, the voices of the muſicians, the plain chaunt of the choir, all intermix without confuſion, and conſpire to form a concert not to be equalled in any other part of the world.

"The great royal ſtandard is carried behind the bleſſed ſacrament. The Cacique, the Corregidor, the Regidors, and the Alcades ſupport the canopy. The militia, both horſe and foot, with their colors and ſtandards flying, aſſiſt likewiſe at the proceſſion, in good order. But however ſtriking this ſpectacle may be, the greateſt beauty of it conſiſts in the piety, the modeſty, and reſpect, and even the air of holineſs, viſible in every countenance.

"As ſoon as the bleſſed ſacrament is returned to the church, the Indians preſent the miſſionaries all the ſeveral kinds of eatables which have been expoſed in the proceſſion; and the fathers, after ſending the beſt of every thing to the ſick, diſtribute what remains among the reſt of the inhabitants. The evening concludes with the moſt curious fire-works."*

In 1767 the Jeſuits were ſent out of America by royal authority, and their ſubjects were put upon the ſame footing with the reſt of the inhabitants of this country.†

PORTUGUESE AMERICA.

BRAZIL. Though the natives of America in general acknowledge the being of a GOD, and the immortality of the

* Charlevoix's Hiſtory of Paraguay, vol. 1. p. 286, 287, 288.

† Guthrie, p. 776.

the ſoul, yet ſeveral tribes have been diſcovered which have no idea whatever of a Supreme Being, and no rites of religious worſhip.*

The natives of Brazil had no temples nor prieſts; but they were ſo much affrighted by thunder, that it was not only the object of religious reverence, but the moſt expreſſive name in their language for the Deity was *Toupan*, the ſame by which they diſtinguiſh thunder.†

The eſtabliſhed religion at preſent in this place, is the Roman Catholic.

DUTCH AMERICA.

GUIANA. The ſavage tribes in this place believe the exiſtence of one Supreme Deity, whoſe chief attribute is benevolence; and to him they aſcribe every good which happens. But as it is againſt his nature to do ill, they believe in ſubordinate malevolent beings like our Devil, who occaſion thunders, hurricanes, and earthquakes, and who are the authors of death and diſeaſes, and of every misfortune.‡

The religion of the Chriſtian inhabitants of this place is ſimilar with that of the United Provinces.

PAGAN AMERICA.

AMAZONIA. The inhabitants of this country are ſaid to worſhip images made of wood, ſet up in their houſes, for they have no temples, their prieſts teaching them, that theſe pieces of timber are really inhabited by certain divinities from heaven.§

AMERICAN ISLANDS.

NEWFOUNDLAND. The natives of this iſland, when

* Robertſon's Hiſtory of South-America, vol. 1. p. 381.

† Ibid, p. 488.

‡ Kaims, vol. 4. p. 150.

§ Broughton's Hiſtorical Library, vol. 2, p. 334.

when firſt diſcovered, had ſome knowledge of a Supreme Being, and believed that men and women were originally created from a certain number of arrows ſtuck faſt in the ground. They generally believe the immortality of the ſoul, and that the dead go into a far country, there to make merry with their friends.*

The preſent religion of this place is ſimilar with that of Nova Scotia.

JAMAICA, BARBADOES, AND BERMUDAS. The religion of theſe Iſlands is univerſally of the Church of England.

The Negroes, on theſe and the other Weſt-India Iſlands, believe, that they ſhall return to their native country after death. This thought is ſo agreeable, that it cheers the poor creatures, and renders the burden of life eaſy, which, otherwiſe to many of them, would be quite intolerable. They look upon death as a bleſſing, and ſome of them meet it with ſurpriſing courage and intrepidity. They are quite tranſported to think their ſlavery is near an end, that they ſhall reviſit their native ſhores, and ſee their old friends and acquaintance. When a Negro is about to expire, his fellow-ſlaves kiſs him, wiſh him a good journey, and ſend their hearty good wiſhes to their relations in Guinea. They make no lamentations, but with a great deal of joy inter his body, believing he is gone home, and happy.†

The original inhabitants of the Weſt-India Iſlands, are now almoſt extirpated.‡

CUBA, AND HISPANIOLA. The inhabitants of theſe, and the other Iſlands belonging to Spain, are Roman Catholics.§

MARTINICO.

* Broughton's Hiſtorical Library, vol. 2. p. 335.
† Guthrie, p. 832.
‡ Barclay's Dictionary.
§ Broughton's Hiſtorical Library, vol. 1, p. 335.

MARTINICO. The predominant religion in this, and the other Iſlands belonging to France, is the Roman Catholic.

LATE DISCOVERED *ISLANDS*.

OTAHEITE, AND THE OTHER SOCIETY ISLANDS, FRIENDLY ISLANDS, SANDWICH ISLANDS, *&c.* The inhabitants of theſe, and the other Iſlands lately diſcovered in the South Sea, in general acknowledge an almighty, inviſible Lord and Creator of the univerſe, who executed the various parts of the creation by various ſubordinate powerful beings. They are of opinion, that he is good and omniſcient; that he ſees and hears all human actions; and is the giver of all good gifts. They feel their own wants, and therefore apply for redreſs to the Supreme Being, and offer him, with grateful hearts, the beſt gifts of their lands. They acknowledge to have a being within their bodies, who ſees, hears, ſmells, taſtes, and feels, which they call *E-tee-heè*; and they believe, that after the diſſolution of the body, it hovers about the corpſe, and laſtly, retires into the wooden repreſentations of human bodies, erected near the burying-places. They are convinced of the certainty of a happy life in the ſun, where they ſhall feaſt on bread-fruit, and meat which requires no dreſſing: and they think it their duty to direct their prayers to this Supreme Divinity, or *Eatoà-Rahai*. Thoſe who have leiſure among theſe people, are very deſirous of learning, what is known relative to this and all other inferior divinities, and to practiſe ſuch virtues, as by the general conſent of mankind, conſtitute good actions. Theſe are briefly the general outlines of their religious worſhip.

The name *Eatoà*, admits a very great latitude in its interpretation: however, they admit a Being which they call *Eatooa-Rahài*, which is the ſupreme Deity above all. Each of the iſlands ſurrounding Otaheite has its principal God, or tutelar

tutelar Deity. This is always the Divinity whom the high-prieſt of each iſle addreſſes in his prayer at the grand morai of the prince of that iſland.

The great Deity they think to be the prime cauſe of all divine and human beings; and ſuppoſe the inferior Deities, and even mankind, are deſcended from him and another being of the female ſex; and in this reſpect, they call the great Deity *Ta-rou-tiay Etŏ-mou*, the great procreating item; but his wife is not of the ſame nature with him. They imagine a co-exiſting hard ſubſtance neceſſary, which they called *O tē pa pa*. Theſe procreated *O-Heē-naà*, the Goddeſs who created the moon, and preſides in that black cloud, which appears in that luminary;—*Te-whetto-ma-tarai*, the creator of the ſtars;—*Oo-mâr-rico*, the God and creator of the ſeas; and *Orre-orre*, who is God of the winds. But the ſea is under the direction of thirteen Divinities, who have all their peculiar employment. The great God lives in the ſun, and is thought to be the cauſe of earthquakes. They have one inferior Genius, or Divinity, of a malignant diſpoſition, reſiding near the *morai*, or burying-places, and in or near the cheſt including the heads of their deceaſed friends, each of which is called the houſe of the evil Genius. The people are of opinion, that when a prieſt invocates this evil Genius, he will kill, by a ſudden death, the perſon on whom they intend to bring down the vengeance of this Divinity. They have another inferior Divinity, who had the ſame power of killing men, with this difference only, that he was not addreſſed by prayer, but is only worſhipped by hiſſing. This laſt kind of Genius, is called *Tēē-hēē*: this, they ſay, is the being which hears, ſmells, taſtes, and feels within us, and after death, exiſts ſeparately from the body, but lives near burying-places, and hovers round the corpſe of their friends; and is likewiſe an object of their reverence, though addreſſed only by hiſſing. Theſe *Tēē-hēēs* are likewiſe feared: for, according to their belief, they creep during night into the houſes,

houſes, and eat the heart and entrails of the people ſleeping therein, and this cauſes their death.*

The inhabitants of theſe iſlands honor their Divinities; firſt, by prayers; ſecondly, by ſetting apart a certain order of men to offer up theſe prayers; thirdly, by ſetting apart certain days for religious worſhip; fourthly, by conſecrating certain places for that purpoſe; fifthly, by offering human ſacrifices to the God of war.† They preſerve a condemned malefactor, of an inferior claſs, for a ſacrifice; provided they are not poſſeſſed of any priſoner of war. The Otaheiteans, and the other Iſlanders, prepare thoſe oblations on their morais.

We have plain proofs that the Otaheiteans have notions of a *metempſychoſis*.‡

The aſſiduity, which the Otaheiteans diſcover, in ſerving their Gods, is remarkably conſpicuous. Not only the *whattas*, or offering places of the morais are commonly loaded with fruit and animals, but there are few houſes where you do not meet with a ſmall place of the ſame ſort near them. Many of them are ſo rigidly ſcrupulous, that they will not eat a meal without firſt laying aſide a morſel for the *Eatooa*. Their human ſacrifices are ſuppoſed to be frequent.§ They imagine that their punctual performance of religious offices prepares for them every temporal bleſſing. They believe that the animating and powerful influence of the Divine Spirit is every where diffuſed; and that ſudden deaths, and

* Foſter's Geographical Obſervations, p. 533, 534.

† Ibid.

‡ Cook's Laſt Voyage, p. 76, 131, 136.

§ In Otaheite, on certain ſolemn days, the prieſt enters the temple, or morai, and after ſtaying ſome time, returns and informs the people, that the Deity demands a human ſacrifice; he then indicates the perſon, who is immediately ſeized and killed. [Gregory's Hiſtorical and Moral Eſſays.]

and all accidents, are affected by the immediate action of some divinity.*

NEW PHILIPPINE, OR CAROLINE ISLANDS. The inhabitants of these Islands have an idea of the immortality of the soul, and a state wherein the good are rewarded, and the wicked punished. From time to time they repose near their graves, fruits and other eatables, that according to their opinion, the deceased may suck them; for they suppose, the souls, who are gone to heaven, return on the fourth day, and live invisible among their friends and relations. Their souls are looked upon as good *Genii*, and in every undertaking, they are addressed for assistance and success, the priests being supposed to have an intercourse with them. It is observed, though they have no knowledge of a Maker of heaven and earth, they however, acknowledge a great and good Spirit, who is the Lord of heaven, to whom many good and evil spirits are subordinate. Those spirits are celestial beings, different from those who inhabit the earth. They have a body, and marry, in the style of their chiefs, more than one wife.

They suppose, that one of their deities descended from heaven, and covered the barren earth with fruits, herbs, and flowers, and peopled it with rational men.

They suppose, that an evil spirit who was displeased with the happiness of mankind, brought about death, against which there is no remedy.

These Islanders have neither temples, nor carved, or any other images, and they never think it necessary to make any offerings, or sacrifices, except a few of those, who seem to worship their deceased friends.†

PELEW ISLANDS. Those who visited these Islands did not find any place appropriated to religious rites. Yet there

* Cook's Last Voyage.

† Foster's Geographical Observations, p. 604, 605.

there was ſtrong evidence, that the natives of Pelew believed, that the ſpirit exiſted, when the body was no more. They have alſo an idea of an evil ſpirit, who often counteracted human affairs.*

NEW-ZEALAND. The inhabitants of this Iſland, believe, that the ſoul of a man who is killed, and whoſe fleſh is devoured, is doomed to a perpetual fire, while the ſouls of all who die a natural death, aſcend to the habitations of the Gods.†

NEW-HOLLAND. The people inhabiting this vaſt Iſland appear to be all of one race.‡ But no account can yet be produced which indicates their entertaining any ideas of religion. The New-Hollander is a mere ſavage, nay, more, he poſſeſſes the loweſt rank in that claſs of beings.§

FROM the foregoing view of the various religions of the different countries of the world, it appears, that the Chriſtian Religion *is of very ſmall extent, compared with thoſe many and vaſt countries overſpread with Paganiſm or Mohammediſm. This great and ſad truth may be further evinced by the following calculation, ingeniouſly made by ſome, who, dividing the inhabited world into thirty parts, find, that*

XIX.	Of them	Pagans,	
VI.		Jews and Mohammedans,	
II.	are poſſeſſed by	Chriſtians of the Greek Church,	
III.		Thoſe of the	Church of Rome, and Proteſtant Communion.

* Keate's Account of the Pelew Iſlands, p. 218, 219, 220.

† Cook's Laſt Voyage, vol. 2. p. 160.

‡ Robertſon's Hiſtory of America, vol. 1. p. 172.

§ Cook's Laſt Voyage, p. 12.

If this calculculation is true, Chriſtianity, *taken in its largeſt latitude, bears no greater proportion to the other religions, than five to twenty-five.* ‖

APPENDIX.

* It is worthy our obſervation, that the above calculation was made before the late diſcoveries of the north-weſt part of America, the north-eaſt part of Aſia, the vaſt tract of New-Holland, New-Guinea, and the numerous other Iſlands in the Pacific Ocean: how much greater then muſt the numerical difference appear at the preſent day, between that part of mankind who enjoy the light of Chriſtianity, and that part who are now groping in Pagan darkneſs!

***

APPENDIX.

THE diverſity of ſentiment among Chriſtians has been exhibited in the preceding pages. The candid mind will not conſider thoſe various opinions as an argument againſt divine revelation. The truth of the ſacred writings is atteſted by the ſtrongeſt evidence—Such as the exact accompliſhment of the prophecies—The conſiſtency of the ſeveral parts of the inſpired pages with each other—The miracles recorded in the New Teſtament—The rapid ſpread of the goſpel, notwithſtanding all oppoſition—The purity and perfection of the precepts of Chriſtianity—Their benevolent tendency to promote the good of ſociety, and advance our preſent and future happineſs—And their agreement with the moral attributes and perfections of the Deity. Theſe, and various other arguments, which might be adduced, are ſufficient to evince the truth of revelation to every candid inquirer.

There may be as great a variety in the moral, as in the material world. Hence naturally reſults a diverſity of ſentiment, which will appear leſs ſurpriſing, if we conſider the additional force of education, and the prejudices to which we are all, in ſome degree, expoſed.

Perhaps it may be pleaſing to thoſe of a ſpeculative turn, to trace the central points in which various denominations of

of Chriſtians agree.* The following articles are,† generally, acceded to by all who profeſs to believe in divine revelation.

I. That there is one Supreme Being of infinite perfection.

The Manicheans may ſeem an exception to this article; becauſe they maintained the doctrine of two principles. But as they ſuppoſed the good principle would finally be victorious, and reign ſupreme: their evil principle may only be conſidered as a powerful demon.

II. That the Supreme Being is the object of religious worſhip.

This appears naturally to reſult from the preceding article: If we admit the being of a GOD, the propriety of worſhipping him is obvious.

Trinitarians pray to one GOD in three perſons. Unitarians addreſs GOD in the perſon of the Father only.

The Moravians pray only to Chriſt; but as they conſider him as a divine perſon, and the agent between GOD and man, their devotions are directed to one GOD. Roman Catholics pray to the Virgin Mary, and other ſaints; but they profeſs to addreſs them only as interceſſors and mediators.

* The Compiler of the View of Religions means ſtrictly to adhere to the plan of the Compendium. She does not ſay, what doctrines are, or are not eſſential. The articles generally agreed upon, are collected as a matter of fact only, from which the various denominations of Chriſtians may make what inferences they pleaſe.

† The ſeeming exceptions to the articles are mentioned. If what is ſaid to make the coincidence nearer, ſhould appear forced, and that is given up, ſtill the central points which are collected, are generally maintained, which is all that is aſſerted. Admitting what is ſaid to be juſt, Chriſtians now univerſally agree in five articles.

tors, and that one GOD is the ultimate object of their religious worſhip.

III. That Jeſus of Nazareth is the Meſſiah.

That is, the *anointed of* GOD, to whom all the prophecies in the Old Teſtament refer; who aboliſhed death, and *brought life and immortality to light*. All who profeſs to believe in divine revelation, agree in this article; though their ideas reſpecting Chriſt's perſon, and the ends of his miſſion are different.*

IV. That there will be a reſurrection.

The doctrine of a literal reſurrection was, indeed, denied by the Manicheans, by moſt of the Gnoſtics, and by ſome modern denominations. Yet all who advocate divine revelation, ſuppoſe there will be a reſurrection of ſome kind, though they differ in explaining the term.

V. That piety and virtue will be rewarded, and impiety and vice puniſhed.

This article ſeems to include the idea, that piety and virtue are indiſpenſably neceſſary to happineſs. This point was univerſally acceded to, except by a few of the Gnoſtics, and it is to be conſidered, that our knowledge of their ſentiments is derived from the repreſentation of their adverſaries, who probably may, as Dr. *Lardner* ſuppoſes, in his Hiſtory of Heretics, have miſrepreſented their ſentiments. However that may be, upon every religious ſyſtem now embraced, it is our duty and intereſt to be pious and virtuous.

The ſecond part of the View of Religions evinces, that various opinions are not peculiar to Chriſtians. There ever have been, and now are, a great variety of modes in the Pagan worſhip. The Jews, we find, were divided in the time of our Saviour, and there are ſtill ſome remains of the ancient

* The three capital differences reſpecting Chriſt's perſon, are, the belief of his *ſimple humanity*; of his *ſuperiority to man*, and *pre-exiſtence*; and of his *ſupreme divinity*.

cient ſects. The Mahometans have as many different denominations among them as the Chriſtians. Nor are the rejectors of revelation agreed among themſelves, though, indeed, they have not the intereſt which Chriſtians have to inveſtigate their belief.

Though the ends to be anſwered by divine providence, in permitting ſuch a variety of opinions, cannot fully be comprehended; yet we may be aſſured, that they are under the direction of an all-perfect Being, who governs in infinite wiſdom:

"*From ſeeming evil ſtill educing good,*
And better thence again, and better ſtill,
In infinite progreſſion." Thompſon.

FINIS.

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The Reader is requeſted to correct the following errors which were diſcovered in the manuſcript, after it was too late to correct them.

p. 10. line 8, after the word *kinds* make a full ſtop.
p. 54. line 20, inſtead of *for* read *of*.
p. 88. line 4, after the words *as the* add *Son of the*.